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Traill, Robert, 1642-1716
The Works of the late
Reverend Robert Traill, A.M.

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THE

WORKS

OF

The late REVEREND

ROBERT TRAILL, A. M.

Minister of the Gospel in LONDON.

IN THREE VOLUMES.

VOL. II.

CONTAINING

Sixteen SERMONS on the LORD'S PRAYER in John xvii. 24.——First printed in 1705.

Cui veritas comperta, sine Deo? Cui Deus cognitus, sine Christo? Cui Christus exploratus, sine Spiritu Sancto?

TERTULLIAN.

GLASGOW:

Printed and Sold by JOHN BRYCE, at his Shop, opposite Gibson's-wynd, SALT-MARKET.

MDCCLXXV.

WORKS

THE

PREFACE.

THREE *things are ſimply neceſſary unto any man's having of true religion and godlineſs: ſound principles of divine truth known, the ſavoury of that knowledge in the heart, and the power of that ſavoury in a man's worſhip and walk. There are no ſound principles of ſaving truth, but in and from God's written word. There is no right ſavour of thoſe principles, but in and* by faith and love, which is in Chriſt Jeſus, 2 Tim. i. 13. and iii. 15. *It is by* this ſavour of the knowledge of Chriſt, *as it is called,* 2 Cor. ii. 14. *that the power of godlineſs is impreſſed on the heart, and expreſſed in the life of a believer. If the principles of truth be not from God's word, there can be no true religion; if the truth profeſſed be conſonant to God's word, and faith and love be wanting, it may be a man's notion and opinion, but it is not the man's religion; and if the power of known truth be not in his walk and converſation, neither ſhould he himſelf, nor ought any other think, that ſuch a man hath any religion at all.*

They have done good ſervice to the common-wealth of learning, who, leaving the unprofitable, ſpeculative, and notional philoſophy, have ſet upon the experimental. And any man may ſee, that theology hath been, eſpecially by the ſchool-men, as much corrupted; and that it is to be cured by reducing it unto practice and experience. For certainly religion conſiſts not ſo much in the notions of truth in the mind, (in which the devils, the moſt irreligious of all creatures, exceed all men), as in the faith and love of truth in the heart, and in the fruits of that faith in the life.

There are two ſorts of myſteries ſpoke of in the New Teſtament; the myſtery of godlineſs, *which centers in Jeſus Chriſt, the Son of God,* 1 Tim. iii. 16.; *and* the myſtery of iniquity, *which centers in* Antichriſt, the man of ſin, and the ſon of

perdition, 2 Theſſ. ii. 3. 7. *Theſe two myſteries are conſtant and direct contraries. Whoever is ignorant, or an unbeliever of* the myſtery of godlineſs, *may eaſily be drawn, or driven, to be a believer of* the myſtery of iniquity. *So it was foretold,* 2 Theſſ. ii. 10, 11, 12.; *and accordingly we daily ſee this awful judgment of God executed upon many. Neither is any thing more needful to make a man a real hater of Popery, than to be a ſincere believer on Jeſus Chriſt. It is true, that the exceſſive pride of the Pope, and his prelates, the cruelty of his domination, the frontleſs profaneneſs of his ſynagogue, and the viſible worldly craft of his religion, is more than enough to make him and it hateful to Pagans, Jews, Turks, and Infidels. Yet to hate Popery ſpiritually, as it is a groſs corruption of true Chriſtianity (of which he falſly arrogates the name), is only found with the elect of God:* Rev. xiii. 8. And all that dwell upon the earth ſhall worſhip him, *(that is, the beaſt)*, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world. *And to the ſame purpoſe is that in* Rev. xvii. 8.

It was not the clearneſs of light and knowledge, (in which this age doth much exceed the former), but the power of known truth on the hearts of Chriſt's witneſſes againſt Antichriſt, that carried them ſo honourably through the fiery trial.

It is unaccountable hypocriſy and folly in ſuch as pretend to be followers of ſuch martyrs for Chriſt, in their cauſe and teſtimony, and yet do mock that faith, and love, and communion with God, which were their ſupport in their ſufferings for it. If it be poſſible, it is very rare, and highly improbable, that a ſtranger to, much more a mocker at the power of godlineſs, ſhould ſuffer extremity, and that chearfully, for the form of it.

We have alſo in theſe laſt and perilous times, ſome antichriſts, that do deride both the myſtery of godlineſs, *and* the myſtery of iniquity. *They have no faith to take up the glory of the* myſtery of godlineſs: *but they have ſenſe and reaſon enough to take up the folly and knavery of* the myſtery of iniquity: *A ſort of men, to whom may be applied what* the evil ſpirit ſaid to the vagabond Jews, exorciſts, Acts xix. 15. Jeſus I know, and Paul I know; but who are ye? *Which a witty miniſter took for his text, and raiſed this, more ingenious than grave, doctrine from it, "That there are ſome men ſo*

"bad

" bad, that the devil himself does not know what to make of " them." These men I mean, do not halt betwixt God and Baal, betwixt Christ and Antichrist; but oppose both. If they escape Antichrist's rage in this world, they shall not escape the wrath of the Son of God in the next. They are such as have both heaven and hell against them, and fight against both. But whatever disturbance the church of Christ may meet with, and whatever danger and loss particular mens souls may sustain by other damnable heresies; yet the grand trial of the New Testament church, and the chief plague of the latter days, is from Antichrist. And no wise Christian can expect the fulfilment of the prophecies of the glory of the church of Christ, but in and by the ruin of Antichrist, and of his throne of iniquity.

And though Antichrist's interest in this nation seems to be pretty well excluded by Protestant laws and rulers, and yet more by the plain interest of the nation, as to all its valuable concerns; yet where the mystery of godliness *is not duly esteemed, no man nor nation is secured from the malignant influence of* the mystery of iniquity. *And though Antichrist's throne seems to be fixed by long possession, and the blindness of most of the kings in Europe; yet there is that rottenness in its foundations, and that weight of wrath threatened in the word of God, as will sink it as a milstone in the sea, in due time.*

It was with an eye to both these mysteries, that what you read, was preached some years since, and is now published.

It is neither from unacquaintedness with the genius of the present age, nor with my small talent, that I put forth these plain ordinary sermons; I well know, that they are not suited to the spirit of the day.

Nor should any importunity have prevailed (though I was not without some of the nearest and most pressing kind), if I had not some confidence towards God, that his truth is herein declared, (how weakly soever), and some hope that this work may be accepted with God through Jesus Christ, and may be of some use to his people; which I leave with the Lord, who alone giveth the increase.

It was praise-worthy charity in a great divine, now at rest with the Lord, to say, " He hoped that some were much oblig- " ed to the grace of God to whom the grace of God was little ob- " liged."

"liged." *To which I would add my desires, that some opposers and perverters of the grace of God, may yet fall under that power of his grace, as shall make them* know the grace of God in truth, Col. i. 6. *and* preach that faith they now seek to destroy, Gal. i. 23.

The edification and comfort of any believer, or the conviction of any unbeliever, will overpay the labour of this service. This is all I design and desire. I have neither sought patrons nor vouchers, besides the Spirit of God speaking in the scriptures of truth. At this bar all men and all doctrines must stand and be judged.

LONDON,
May 9. 1705.

ROBERT TRAILL.

SERMONS

SIXTEEN

SERMONS

ON THE

LORD's PRAYER

In JOHN xvii. 24.——First printed in 1705.

Cui veritas comperta, ſine Deo? Cui Deus cognitus, ſine Chriſto?
Cui Chriſtus exploratus, ſine Spiritu Sancto?

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By the late REVEREND

MR. ROBERT TRAILL, *A. M.*

Miniſter of the Goſpel in LONDON.

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MDCCLXXVI.

SERMONS

CONCERNING THE

LORD'S PRAYER.

In JOHN xvii. 24.

SERMON I.

JOHN xvii. 24.

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

YOU have heard many a good text taken out of the word of God; but though all be good, there is none better than this. Love the text, and love above all, the bleſſed firſt ſpeaker of it; and you will be the fitter to profit by what you hear ſpoken in his name from it.

The beſt of all ſermons, in chap. xiv, xv, xvi, is concluded with the beſt of all prayers in this chap. xvii. In this prayer, properly the Lord's prayer, (for that in Matth. vi. 9. is rather the pattern given for our praying, than the Lord's prayer), there are but few petitions, but they are all great ones. He prays,

1. For

1. For himself and his own glory, ver. 1, to 6. 2. Then for his people, to the end of this chapter. This ver. 24. contains his last petition for them. And passing the compellation *Father*, five times used in this prayer, thrice singly, as in ver. 1, 5, and 24. twice with an addition, *Holy Father*, ver. 11. *Righteous Father*, ver. 25. I take up two things in this petition.

1. The manner of our Lord's asking, *I will;* a singular way of praying.

2. The matter of Christ's prayer. And in it are four things.

1. The party he prays for; *they whom thou hast given me.* Only Jesus Christ could pray thus for the elect, as elect.

2. The blessing he prays for to them: *that they may be with me where I am.* Where was Christ when he said this? He was going to the garden, to his agony, to be taken that night, and to be crucified next morning, and laid in his grave the next evening. But here our Lord is praying as one in heaven. See ver. 11, 12. *And now I am no more in the world, but these are in the world, and I come to thee. While I was with them in the world, I kept them in thy name.* And he prays to have his people with him in heaven. He loved them so well, that he came to the world where they were; he loved them so well, that he endured what they deserved: and here he expresseth his love in desiring *that they may be with him where he is.* Christ and his people must be together.

3. In the matter of this prayer of Christ, we have the end why Christ prays for this blessing to them; *that they may behold my glory which thou hast given me.* Why would Christ have his people with him where he is? *That they may behold his glory.* Are they to receive no glory of their own? Yes, a great deal, surely; yea, they have got some already, verse 22. *The glory which thou gavest me* (to give), *I have given them;* and a great deal more they are to receive in heaven: but it stands in, and is advanced by their be-

beholding of Christ's glory. Had they not beheld Christ's glory before? John i. 14. *We beheld his glory, the glory as of the only begotten of the Father*, 2 Cor. iii. 18. *We all with open face behold as in a glass the glory of the Lord.* Isaiah, chap. vi. *saw his glory, and spake of him*, John xii. 41. Why then doth our Lord speak of the necessity of his people's being with him where he is, that they might behold his glory, since he can manifest his glory, and they by grace can behold it, even when they are where they are, and not yet where he is? The reason is this, Because believers now, though by faith they can see something of Christ's glory, yet it is but a very little they do, or can see. The light is small, and their eye but weak; but in that day that our Lord prays for, the discoveries of his glory will be greater, and the seeing eye of the glorified will be stronger, than now we can conceive.

4. In the matter of this prayer, we have the argument on which our Lord prays for this blessing to his people: *For thou lovedst me before the foundation of the world.* You know, that this phrase, *before the foundation of the world*, is an usual scripture-word for *eternity:* for the foundation of the world and time began together; creatures and time began together. Time is properly the measure of the duration of a creature; but God *inhabiteth eternity*, Isa. lvii. 15. Creatures dwell or sojourn in time. So that this argument of our Lord's is, *For thou lovedst me from eternity.* And it hath a mighty force in it. If our Lord had said, "I pray that they may be with me "where I am, *for thou lovedst them before the foundation of the world:*" he had spoke what he had oft told them, for they were given to Christ in love. But the argument is stronger, as Christ expresseth it. *For thou lovedst me.* "I love them, and would have them "where I am; they love me, and would be with me "where I am; thou lovest them, and wilt have them "where I am." But here is one argument more, *For thou lovedst me.* Jesus Christ the Son of God, as in-

truſted with the office of a Saviour, and charged with the choſen, was, and is the object of the Father's eternal delight and love; and on this love the ſalvation of all the elect ſtands more firm than the pillars of heaven or earth.

So much for the words of this verſe. And from this little glance I have given you of them, you may plainly perceive, that here is a rich and deep mine, better than of gold that periſheth. The Lord help us to dig and find treaſure, and to be enriched by it.

HEAD I. To begin with the firſt thing in the text, *the manner of Chriſt's praying* here, *I will*: a ſingular manner: About it I would premiſe three things.

1. This is a way and manner of praying, that we never read the like of it uſed by any ſaint in the word. Some of them have been very familiar with God, and the Lord hath encouraged them much by his condeſcendence to them; yet nothing of this *I will* is to be heard or read of in their prayers. *I will* is too high for a ſupplicant at God's footſtool. Abraham was a great intimate with God, the firſt believer honoured with the noble name of *the friend of God*: yet this great friend, when pleading for Sodom, Gen. xviii. with what deep humility is his confidence mixed? Again, when pleading for Iſhmael, Gen. xvii. 18. he ſaith, *O that Iſhmael might live in thy ſight!* Nothing like this *I will*. Abraham's grandſon Jacob came a little nearer to this, Gen. xxxii. 26. *Let me go*, (ſaith the angel), *for the day breaketh*; Jacob anſwers, *I will not let thee go, except thou bleſs me*; "Give me thy "bleſſing, and go when thou wilt." When he had got the bleſſing, he got an halting thigh, and a humbled heart whilſt he lived, as he hints in Gen. xxxii. 30. *I have ſeen God face to face, and my life is preſerved.* Not a word or thought of this, "I have ſeen God face "to face, I have wreſtled with him hand to hand, and "I have prevailed." No; he rather wonders that he

he got alive out of God's hands. Right Jacobs, true Israels, in and on their greatest prevailings with God, and blessings from him, are lowly, humble believers, yea, humbled by God's advancing of them. Moses, that great wrestler with God for Israel, though he expressed a holy resolvedness, yet nothing appears like this *I will*. Exod. xxxii. 10. *Let me alone*, (saith the Lord), *that my wrath may wax hot against them, and that I may consume them.* It is strange, that one man should as it were hold the Lord's hands, that one man's faith should stop the execution of a just sentence against a sinful people. Surely you may conclude, that the Lord is easy to be intreated. Again in Exodus xxxiii. 15. Moses said, *If thy presence go not with me* (or *us*), *carry us not up hence.* It is as good for us to die here, as to go any whither without thy presence. The wilderness, though waste and howling; and Canaan, though the glory of all lands, are alike to Moses without God's presence. Again, in Numb. xiv. 12. Moses hath a great offer from the Lord; *I will destroy this people, and make of thee a greater nation, and mightier than they.* Moses, in his zeal to God's glory, refuseth this proffer, and pleads still, and prevails; yet never *I will* is in all his importunity. No believer ever did, or ought to speak so to God; they should all ask according to his will, and forget and deny their own will. Yet Christ did say, *I will*, and might well say so.

2. This *I will* is not in a promise to us, but in a prayer to his Father. When the Lord promiseth to do, or give good to his people, it is very becoming to use this style, *I will do*, or *give*, or *be* so and so to my people. And it is this *I will* in a promise that faith fixeth on; as Jacob did, Gen. xxxii. 12. *Thou saidst, I will surely do thee good.* But our Lord is here praying; though I own that there is a great promise implied in it, as we shall hear.

3. There is nothing like this in all the account we have of Christ's prayers at other times, and other

occaſions. We find, that our bleſſed Saviour was much given to prayer alone, Bleſs him for it, and love ſecret prayer the better, that he uſed it himſelf, and thereby hallowed it to our uſe. How our Lord ſpent thoſe nights in the mountain in prayer, and what he prayed for, and how, we cannot tell, except by that in Heb. v. 7. There are *prayers and ſupplications offered up, with ſtrong crying and tears.* Believers, you, ſometimes when your hearts are full, want to be far from all company, that you may pour out your complaint to the Lord. Bleſſed Jeſus did ſo in the days of his fleſh, and filled the ſilent night with his crying; and watered the cold earth with his tears, more precious than *the dew of Hermon*, or any moiſture (next to his blood) that ever fell on God's earth ſince the creation. Never were ſuch ſinleſs and precious tears in God's bottle, Pſalm lvi. 8. Let yours drop, believers, and mix in the ſame bottle with his; and on this account ſow them in hope, and you ſhall *reap in joy*, Pſalm cxxvi. 5. But for Chriſt's prayers recorded in the goſpel, we find our Lord prayed very humbly, though confidently. When he prays in his agony, not a word of *I will;* but, *Abba, let this cup paſs from me, if thou wilt; nevertheleſs, not my will, but thine be done.* Chriſtians, behold the amazing difference betwixt Chriſt's way of praying againſt his own hell, (ſo I may call it), and his praying for our heaven. When praying for himſelf, it is, *Father, if it be thy will, let this cup paſs from me.* And no wonder; for every drop in that cup, was wrath, and curſe, and death. One drop of it is everlaſting poiſon to all that taſte it, but to Jeſus the Prince of life. This cup he drank chearfully: John xviii. 11. *The cup which my Father hath given me, ſhall I not drink it?* But when Chriſt is praying for his people's heaven, it is, *Father, I will that they may be with me where I am.* Again, when our Lord is dying on the croſs, he prays, *Father, forgive them, for they know*

not

not what they do. And again, just at dying, *Father, into thy hands I commend my spirit*, Luke xxii. 34. and 46. All humble supplications; none of them so high and lofty (but yet it well became him) as this *I will.* I own, that Christ, in one instance on the cross, put forth his divine power, and acted like a King and God, Luke xxiii. 42, 43. One of the malefactors that was crucified with him, (the happiest death ever man had, next to dying for Christ, was to die with the Saviour, and to die receiving Christ's grace, and Christ's pass to heaven), whatever Thomas meant in his words, John xi. 16. *Let us go, that we may die with him;* this happy malefactor had the best of it fulfilled on him: he died with Christ, and got eternal life on the same day. Surely that word was eminently fulfilled in this man, Eccl. vii. 1. *Better is the day of death, than the day of one's birth.* This man prays marvellously, *Lord, remember me when thou comest into thy kingdom.* Our Lord answers more marvellously, *Verily I say unto thee, To day shalt thou be with me in paradise.* As if Christ had said, "Can thy faith "take me up as a king, and the dispoſer of heaven, "notwithstanding this thick and dark vail that is now "upon me? I will act as a God and Saviour to thee:" *To-day shalt thou be with me in paradise.* These words have no small aspect to this text, *I will that they be with me where I am.*

Now let us see what may be in this singular word in Christ's prayer, *I will.* No saint ever prayed so; Christ himself in this prayer only here useth this word. There must be some singular things that made our Lord use this word in prayer, *I will;* and them I would look into.

1. We may lawfully conceive, that herein there is a breaking out of his divine glory as the Son of God equal with the Father, as in Phil. ii. 6,----10.; where the apostle marketh three things about Christ, none of which must be forgotten by Christians. 1. The divine

divine dignity of his perſon, ver. 6. 2. The depth of his low and humbled ſtate, ver. 7, 8. 3. The height of his exalted ſtate, ver. 9, 10, 11. So doth the apoſtle to the Hebrews, chap. i. 3. Now, tho' Chriſt's humbled and exalted ſtate had, and have their ſeveral and diſtinct appearances; yet as his divine dignity was ſtill the ſame in both ſtates, in his loweſt and at his higheſt, ſo there were now and then ſome beamings of his glory, even in his loweſt ſtate, John ii. 11. and in his triumphant entry to Jeruſalem, even when he was going to be crucified. So we may think, that this ſingular word, *I will*, is uſed by Chriſt to diſplay his divine glory; for it is a word that no mere man may uſe.

2, Our Lord had promiſed it to his diſciples in John xiv. 2, 3.; and therefore prays thus for it. And we muſt think, that the doctrine delivered by Chriſt in his laſt ſermon of conſolation, and this laſt prayer of his, though in the firſt place deſigned for his apoſtles, yet are the common portion of all believers on Jeſus Chriſt. Now Chriſt had promiſed, John xiv. 2, 3. that *where he was, there his people ſhould be alſo.* If a poor believer have at any time a firm hold on a promiſe of God, how will he cleave to it, plead upon it, and urge it? as 2 Sam. vii. 27, 28, 29. But who can conceive what confidence of faith Jeſus Chriſt the Son of God had, and did uſe, in pleading with his Father for the fulfilling of all his own promiſes to his people? Beſides, all Chriſt's promiſes to his people, were made by him in his Father's name. No wonder then that our Lord ſays, *I will.*

3. Chriſt here gives us a copy and pattern of his interceſſion in heaven, that ſo much is ſpoke of. Chriſt here ſpeaks as within the vail, ver. 4, 11, 12. as if he had done all his work, and were no more in the world He had done ſo much, had but a little more to do, which alſo was ſpeedily to be diſpatched. Chriſt's interceſſion in heaven, is a kind and powerful remembrance of his people, and of all their concerns, managed,

naged with ſtate and majeſty; not as a ſupplicant at the footſtool, but as a crowned prince on the throne, at the right hand of the Father. So it is expreſſed, Rom. viii. 34. Heb. i. 3. viii. 2. x. 12, 13. and xii. 2. This may be one reaſon of this great *I will.*

4. Here our Lord is making his will; and therefore *I will* is fitly put in. Chriſt is making his laſt will and teſtament, and praying it over to his Father, which he ſealed next day with his blood; and here he tells what he wills to his people, even *that they may be with him where he is.* And nothing greater or better can be willed for them. Bleſſed for evermore are they that have this willed and bequeathed to them. And you have a word like this in Luke xxii. 29. *I appoint unto you a kingdom*: "I bequeath, "diſpoſe it, make it over to you;" as the word may be rendered.

5. Our Lord had the price of this glory in his hand, ready now to lay down; and therefore he demands the purchaſe; for Chriſt was taken this night, and died next day. The price of the redeemed and of their ſalvation, a price agreed upon in the everlaſting covenant, a price of infinite value in itſelf, a price the Father's wiſdom and juſtice demanded, a price the Son promiſed to lay down in the fulneſs of time, a price on the payment whereof ſo great things were promiſed to Chriſt and his ſeed; this price is now in Chriſt's hand ready, preſently to be told down. No wonder then, if Chriſt demand the purchaſe in this high word, *I will.* Believers, it paſſeth all your thoughts, it paſſeth the higheſt flights of your faith, to conceive that high aſſurance and confidence that our Lord Jeſus had of the acceptance and ſucceſs of that ſacrifice of himſelf that he was now upon offering to his Father. Hence cometh this great *I will.*

6. This *I will* is but an echo to the known will of his Father. It doth not become us to ſay in our prayers, *I will*, becauſe we do not perfectly know God's will; and when our deſires claſh with his will,

we

we do but dash against a rock. But Christ knew perfectly, that the thing he prays for, was the will of his Father, John vi. 38, 39, 40. When a believer hath a sure knowledge of God's will, his faith may plead boldly on it. We read of one bold word of blessed Luther. He hearing of the dangerous sickness of an eminent minister of the gospel, prayed for him, prevailed with the Lord for his life; and wrote to him, that he was assured, that the Lord would restore him, and preserve him to outlive Luther; which came to pass. In the close of this letter, he writes *Fiat voluntas mea; mea, Domine, quia tua.* "Let my will "be done; mine, Lord, because thine."

7. *Lastly*, This *I will* in Christ's prayer for his people, shews how much his heart was set upon the eternal happiness of his people. He prays for it with all his heart. On this sweet theme I would offer a few things.

1*st*, Let us consider how Christ's love and will was on the necessary price of their salvation. How dear soever it was to him, whatever it cost him, his love was on laying it down; Luke xii. 50. *I have a baptism to be baptized with, and how am I straitened* (or *pained*) *till it be accomplished?* and it was a baptism in his own blood; and Luke xxii. 15. *With desire I have desired to eat this passover with you before I suffer:* and it was his last meal. Love to his Father, and love to his sheep, made our Lord long greatly to pay the price of redemption.

There are several thoughts in mens hearts about Christ's dying. 1. Some think of Christ's death as brought about by the wicked hands of sinners. This is a poor thought, if there be no more. This thought is natural to any that read the history of his death. Carnal men may hate Judas that betrayed him, Pilate that condemned him, the priests that cried *Crucify him*, and the people that did it. If this be all, I may say, the devils have a higher thought of Christ's death, and

and that that comes nearer to the truth, than this sorry one. 2. Some go further, and think of Christ's death as it was a fulfilling of the purpose and word of God concerning him. This Christ teacheth us in Luke xxiv. 26. 44. 46.; and the apostles frequently in their preaching of Christ. 3. There is a higher thought of Christ's death; and that is, That Christ died, by the stroke of God's law and justice, for his people. Justice roused itself against our Lord: Zech. xiii. 7. *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd.* This sword was drawn and furbished, and did enter into his soul: Isa. liii. 5. *He was wounded for our transgressions, he was bruised for our iniquities.* Better were it that a man had never heard of Christ and of his death, than to hear, and not to know that his death was for his sins. This is Paul's first doctrine he taught; and he is an ignorant and proud preacher that follows not this pattern: 1 Cor. xv. 3. *For I delivered unto you first of all, that which I also received, that Christ died for our sins, according to the scriptures.* 4. The best thought of Christ's death is, That he died out of love to his people. Love made him come in the way of justice. Justice and the law saith as it were, "Thou, or they "must die. They have sinned, the law must be ful- "filled, justice must be satisfied." Blessed Jesus answers, "I love them too well to let them die; I will "rather die for them, that they may live." Christ's death is still laid on his love, John x. Gal. ii. 20. Eph. v. 25, 26. *He loved us, and washed us from our sins in his own blood,* Rev. i. 5.; that is, He loved us so that he shed his own blood for our sins; and then in the same love he washed us from our sins, in and by that blood which he shed in love. O such love! such blood! such washing! Here is salvation, and here only. It is a damning dream to expect it any where else.

2*dly*, Conſider, as Chriſt's love was much ſet on the paying the price of redemption, ſo was his love and will as much ſet on the perſons of the redeemed. He laid down the price, in love to the purchaſe. How can it enter into a man's thoughts, that the Son of God ſhould lay down ſo great a price, and not know what he was to take up for it? that he ſhould die, and not know for whom, nor who ſhould be the better for it? His dying was in love; and did he not know whom he loved? His love is ſtill ſpoke of as diſtinguiſhing and particular; for his *body*, his *people*, his *ſheep*, whom he *knew*, John x.

3*dly*, the ways and means of bringing his redeemed to glory, were alſo much in Chriſt's love and will: John. xvii. 6. 26. *I have declared unto them thy name, and will declare it; that the love wherewith thou haſt loved me, may be in them, and I in them;* and John x. 16. *And other ſheep I have, which are not of this fold*, (are not of the Jews, but of the elect Gentiles): *them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.* Every mean of grace, every bleſſing of the means, every drop of grace you receive, as Chriſt is the giver, ſo his love and will is in the beſtowing it on you. All things that accompany ſalvation, are given with the love and will of Chriſt.

4*thly*, Laſtly, Chriſt's will is upon the end itſelf, eternal glory. It is firſt in his deſign, though it be laſt in our enjoyment, as in this text. He will have his people *with him where he is.*

APPLICATION. There is one thing I would exhort you to from this doctrine, That Chriſt's love and will is fixed on the eternal glory of his people; and it is this. Let believers learn to own their eternal ſalvation as ſpringing from the will of Chriſt, as well as from the blood of Chriſt. There was a ſaving will in Chriſt in ſhedding his ſaving blood: Heb. x. 10. *By the which will we are ſanctified, (i. e.* juſtified and

and saved, in the style of that epistle, specially) *thro' the offering of the body of Jesus Christ once for all.* What this *will* is, is declared in the foregoing verses; to be the Father's will commanding the true sacrifice, and the Son's will in offering this commanded sacrifice. By this *will* we are saved; this *will*, thus fixed, thus accomplished in Christ's death.

There are three great advantages, which we shall reap by this looking on heaven, the prize of our caling, as willed by Jesus Christ.

1. It will stir you up to praise and glorify him. He that took on him the burden of our souls, and the care of our salvation, should surely bear the burden of all our songs for salvation, and for the hope of it. So the apostle sings, Rev. i. 5. Hearty praise to Jesus Christ for salvation can never be given, unless men know that all their salvation is owing to him alone; to his will, and to his blood. If a man ascribe any bit of his salvation to any thing or person besides Christ, that thing or person will bear away, or rob somewhat of the glory of salvation. But since all salvation is from Christ, all the glory of it should be given to him.

2. This will make your faith in Christ strong. What is strong faith? Christians usually think, that strong faith hath in it peace, joy, and comfort. But these are but the effects of it; and separable also, as in Psal. xxii. 1. Never was faith near so strong in any saint, as it was in the man Christ on the cross: and yet no joy or comfort was tasted by him then. But as to faith in believers, strong faith is when a believer gets far in, into the love and will of Jesus Christ. Now, this doctrine opens up Christ's love and will about our salvation; let us then enter into it. Faith makes several approaches to Christ for and about salvation.

1*st*, It seeketh, and findeth, and seeth atoning, reconciling blood, flowing from Christ's love: Rom. iii. 25. *God hath set him forth to be a propitiation*

through faith in his blood. Eph. i. 7. *In whom we have redemption through his blood.*

2*dly*, Faith ſeeth life ſpringing and growing out of Chriſt's grave. Alas! many are buſy about Moſes's grave, and have no buſineſs with Chriſt's grave. A believer ſeeth eternal life ſpringing from Chriſt's death and grave.

3*dly*, Faith goes further; and through this blood of atonement, and this life-giving death, it enters into Chriſt's love and will that was in his redeeming. As there was life to us in his death, ſo there was love to us in his dying for us, Gal. ii. 20. Rev. i. 5. But can faith go any further? Yes. Only one ſtep more; and that is to the higheſt fountain of all this; even God's *eternal purpoſe which he purpoſed in Jeſus Chriſt our Lord*, Eph. iii. 11. So that faith begins at Chriſt's death, riſeth with him in his reſurrection, ſeeth the virtue and power of all in Chriſt's love, and then riſeth to the love of the Father that ſent him, to that purpoſe of grace from which the Saviour and all ſalvation doth proceed. Can faith go any further? No. Here faith is at a ſtand. The believer is ſaved, and yet ſinks and is overwhelmed in this depth; and, like one ſwallowed up, cries out, *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* Rom. xi. 33. When faith gets a view of the unſearchable riches of God's grace in, by, and through Jeſus Chriſt, then the believer longs to be in heaven, to behold the fountain-head of all grace and glory. Faith longs to ceaſe to be faith. This is a ſtrange and ſtrong act of faith, a ſtrange deſire in a believer, "O when ſhall I ceaſe to be a believer, and "become a ſeer! when ſhall the glaſs be done away, "and the full-eyed viſion of glory ſucceed! 1 Cor. "xiii. 10, 11, 12. When ſhall both faith and hope "ceaſe, and love fill their room?"

3. This ſeeing of Chriſt's heart and will about your ſalvation, will enable you to pray and labour rightly

rightly for glory. What is it to do it rightly? It is to labour with courage, and to labour with humility. And Christians work prospereth, when those are united, as they always should be. How boldly may a believer say, I would be in heaven since Christ wills it? And how humbly should he say, I would be there; since his own will about it signifies nothing, and Christ's will is all?

Obj. How shall I know that I am in Christ's will for salvation? If I did know it, then I would give thanks, I would believe firmly, and would labour hard to obtain the possession of this glory.

Answ. To this I offer three things. 1. Consider how they behaved themselves, that with their own ears heard those very words from Christ's own mouth. It is a vain thought that readily riseth in all our hearts, that if we had been present, and had heard Christ praying thus for us in a special, particular way, that we might be with him where he is, that then we would believe our salvation if we were in the saddest distress. But now consider what great encouragement to faith Christ gave them. He told them, chap. xiv. 2, 3. *I go to prepare a place for you. I will come again, and receive you unto myself, that where I am, there ye may be also.* What more could they desire, than to have Christ telling them to their faces, "You and I must "indeed part for a little while; but you and I shall "quickly meet again, never to part more?" They did also with their ears hear Christ praying over his promise to them, to his Father, *I will that they be with me where I am.* Could such believers under all those advantages, so great, so singular, ever stagger again? Yes. Almost as soon as this encouraging sermon and prayer is ended, their faith was almost at an end too: John xvi. 31, 32. *Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone.* I speak this, to check the vanity of that thought in Christians, that if they had

but

but sufficient ground of the assurance of Christ's love, and of eternal glory, they would believe in every difficulty and trial. Yet you see how they behaved that had such grounds of faith from Christ's own lips, whilst bodily present with them, which you cannot expect or desire. And I hope none of you will imagine, that if he had been in those good mens places, and had had their helps, you would have behaved better than they did. Grounds of faith, if never so great, yet if not attended with the influence of the Spirit of faith, will never keep faith in life and vigour.

Answ. 2. What reason have you to doubt your interest in this prayer of Christ? You may say, I am so vile and unworthy, that I cannot believe that Christ willed me to be with him. If this be all, it is nothing, yea worse than nothing. 1. Hath not Christ willed eternal glory to many as bad as ever you were? Did he ever will heaven for worthiness in the persons that are to receive it? Is it not always willed to the praise of his own grace and love as the giver, and never as a recompence to the worth and loveliness of the receiver? 2. Christ will mend you ere he bring you to heaven. And a great work it is to *make you meet for it,* Col. i. 12.; a work that must be done, and that he only can do, and he can easily do it. 3. Right preparation for glory, flows from the faith of Christ's good-will to give it. It is a weak and ignorant, but common thought of Christians, that they ought not to look for heaven, nor trust Christ for eternal glory, till they be well advanced in holiness, and meetness for it. But as the first sanctification of our natures flows from our faith and trust in Christ for acceptance, so our farther sanctification and meetness for glory flows from the renewed and repeated exercise of faith on him. The hope of glory is purifying, 1 John iii. 3.

Answ. 3. Every believer hath the witness in himself, that he hath an interest in Christ's heart and will in this prayer: 1 John v. 10. *He that believeth*

on

on the Son of God, hath the witneſs in himſelf. The apoſtle is ſpeaking of the many witneſſes that are given to Jeſus Chriſt as the Saviour. Three in heaven, ver. 7. three on earth, ver. 8. All are divine witneſſes, and ſufficient grounds of faith in Jeſus Chriſt, ver. 9. Now, ſaith the apoſtle, ver. 10. *He that believeth on the Son of God*, (that truſts his ſoul, and its ſalvation, to this ſo well atteſted Saviour), *he hath the witneſs* (or *teſtimony*) *in himſelf.* 1. There are witneſſes in heaven. 2. Witneſſes on earth. 3. A teſtimony in the heart of a believer in Chriſt. Whoever believeth on Chriſt, that faith is an evidence ſufficient (if he will require it to ſpeak), and will regard its teſtimony: and both of them require actings of faith, to perſuade him that he hath an intereſt in Chriſt's prayer here. On this I would glance at four things, and conclude.

1. Believers in Chriſt, what do you do when you believe? O that all believers did but know what they do when they believe! Do ye not, in every diſtinct act of faith, betruſt your guilty periſhing ſoul to the ſaving arm of Jeſus Chriſt, upon the warrant of all that grace, mercy, and power, that belongs to Chriſt in his office of a Saviour? And is not this his willing of eternal glory, a great and glorious beam of that grace of our Lord Jeſus Chriſt, by which ye believe to be ſaved? Acts xv. 11.

2. How came you by this your faith? Is it not his gift? He is the *author* of it, Heb. xii. 2. It is *given on Chriſt's behalf*, Phil. i. 29. Whenever you have an evidence in your heart, (and it is your own fault if you have it not daily), that you have true faith in Jeſus Chriſt; if it be but weak, and cannot mount ſo high as it ought, raiſe it by this conſideration, Whence came this ſpark of faith to be kindled in my heart? Did it naturally grow in my heart? No. Time was when I was without it, Eph. ii. 12. and loved to be without it. Did Satan plant it? No. I find him to be the great enemy of it; and I never felt his enmity,

mity, till I began to truſt Jeſus Chriſt; and it is that in me he mainly aſſaults. Did miniſters, and the means of grace, plant faith in me? No. I enjoyed them when no faith was wrought in me; and when it is wrought, all their power, without Chriſt's grace and Spirit in concurring, cannot raiſe this faith to act and exerciſe. Therefore, ſurely, this faith came from Jeſus Chriſt himſelf. Was it not from the work, and will, and love of Chriſt? How eaſy and native is the inference? If faith in Chriſt be the work of his love, how warrantably may I look, by that faith, for all the good that this love purpoſeth, promiſeth, and prayeth for to me?

3. Can you call him to witneſs with a good conſcience, that your great deſire and will is to be with Chriſt in heaven? If the Lord ſhould try you with this queſtion, "Name that one thing that you would "have above all;" every believer hath his anſwer ready; it is, "Lord, that I may be ever with thee, "where thou art;" as David ſaid, Pſalm xxvii. 4. of God's houſe on earth. This I infer, If thy love be ſet on being with Chriſt where he is, be aſſured that Chriſt's love is ſet on the ſame bleſſing for thee; yea, thy deſire after it, flows from his deſire of it for thee.

4. Are you willing, yea pleaſed and delighted, to hold your title to eternal glory, by the will and teſtament of Jeſus Chriſt? Are you willing to have and hold the crown by this tenure only, that it was bought by his blood, and willed to you by his teſtament? Every believer would be in heaven, becauſe Chriſt is there; and is pleaſed to get and keep his place there, as willed to him by Jeſus Chriſt. Heaven is a lovely name, and a more lovely thing; but not at all known by many, and but little by the beſt; but yet believers look for it, and expect it, as *the gift of God thro' Jeſus Chriſt our Lord*, Rom. vi. 23. They plead for it as ſuch; at laſt they receive it as grace, and eternally wear the crown as a crown of grace, as well as a crown

a crown of glory. The glorified saint, as soon as he receives this crown, casts it at Christ's feet, Rev. iv. 10. or sets it on Christ's head, as if ashamed to wear a crown, where Christ the only Worthy is. Upon Christ's *head are many crowns*, Rev. xix. 12. His Father puts a crown on him, Heb. ii. 9. *crowned him with glory and honour;* his mother, the church, crowns him, Cant. iii. 11. with a crown of salvation; and every saved person puts on Christ's head the crown of the glory of their particular salvation. To conclude: They that are not willing to give the glory of all salvation to Jesus Christ, shall never receive any salvation from him. But for you that are willing to receive all from him, and are delighted to render the glory of all to him, his heart is towards you; his best wishes are for your good; and he will give you what he hath prepared for you, which is exceedingly above all that can be told you.

SERMON II.

JOHN xvii. 24.

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

THOSE great and saving words of our Lord Jesus Christ, have been taken up into two heads.

1. The manner of Christ's praying: *I will.* Of this last day.

HEAD II. *The matter of Christ's prayer.* And therein I took up four things. 1. The person he prays for; *they whom thou hast given me.* 2. The blessing he prays for to them; *that they may be with me where I am.* 3. The end our Lord prays for this blessing to them for; *that they may behold my glory which thou hast given me.* 4. The argument our Lord presseth this suit by; *for thou lovedst me before the foundation of the world.*

The *first* of these I would now speak to: *The designation and name of the persons Christ here prays for: They whom thou hast given me.* No man but Jesus Christ, who is more than a man, dare say in prayer, *I will*; nor pray for persons under this name as Christ did. All our prayers are to be out of one book; and we pray without book in a bad sense, when we go beyond it. The only book I mean, is God's written will in the holy scriptures. By this we are taught what to pray for, and how we should pray: and beyond this we cannot lawfully ask any thing; neither need we more for direction, but only the same Spirit that writ them, to assist us in the using of them, Rom. viii. 26.; that we may *pray in the Holy Ghost*, Jude, ver. 20. and *in the Spirit*, Eph. vi. 18. But our Lord Jesus Christ could not only pray out of God's revealed will in the scriptures, (for he testified of the scriptures, as they do of him, John v. 39.); but he could, and did pray out of the book of God's secret will. He prayed out of the book of life, and was acquainted with the original of the covenant. And thus he prays here for *them that were given him.*

From this I would raise three doctrines, and speak to one of them at this time.

OBS. 1. *There is a select company of the children of men given by the Father to the Son.*

OBS. 2. *This company given by the Father to the Son was, and is fully and exactly known by Jesus Christ.*

OBS.

OBS. 3. *That Jesus Christ is nearly concerned about their eternal salvation;* as his praying for it here witnesseth.

OBS. 1. *There was a select company of mankind given by the Father to his Son Jesus Christ, to be saved by him.*

This truth is several ways declared to us in the word; and yet more by Jesus Christ himself, than by any other; and yet more in this prayer, than any where else by him. And, if we may so conceive, this great depth of God was specially fit to be mentioned, when the receiver of them is speaking his heart about them to the giver of them. This is named six times in this short chapter. In ver. 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* In ver. 6. we have it twice: *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.* In ver. 9. *I pray not for the world, but for them which thou hast given me, for they are thine.* Ver. 11. *Holy Father, keep through thine own name, those whom thou hast given me.* And here again in ver. 24. *They whom thou hast given me.* There is a twofold giving of men to the Son by the Father. One is eternal, in the purpose of his grace; and this is mainly meant here. The other is in time; when the Father by his Spirit draws men to Christ, John vi. 44, 45. All the elect are given from eternity to the Son, to be redeemed by his blood; all the redeemed are in due time drawn by the Father to the Son, to be kept to eternal life.

On this giving of men to Christ, I would speak a little. 1. To the nature of it. And, 2. To the ends of it.

I. As to *the nature of it.* This giving of men to the Son to be redeemed and saved, is the same thing

with election and predeſtination, Eph. i. 4. *He hath choſen us in Chriſt before the foundation of the world.* Ver. 5. *Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf.* And ver. 11. *In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will.* The difference betwixt theſe two words is very ſmall. *Election* points at the diſtinction of the perſons on whom this grace fell from eternity. *Predeſtination* fixeth the end they were appointed to, 1 Theſſ. v. 9. Giving them to Chriſt, points forth the grand truſtee with this great charge. The meaning of this word, *giving of men to Chriſt*, ſo oft uſed by our Lord, and hallowed by his uſing of it, hath theſe five things in it.

1. That there were divine tranſactions between the Father and Son about the ſaving of men. There was *a counſel of peace between them both*, Zech. vi. 13.; oft and plainly revealed in the word, yet a myſtery unſearchable to all men, but firmly to be believed, reverently to be adored, and cautiouſly to be improved by us.

2. That there was but a ſelect company of mankind that this counſel was about. Our Lord, who knew them beſt, ſtill ſpeaks thus of them, eſpecially in this prayer: as hath been declared. He ſtill ſpeaks of them by way of diſtinction from the world. Whatever men may ſay of univerſal redemption, ſurely univerſal election is a contradiction in words. Election muſt be of a fixed determinate number. There is no election, if there be no paſſing by. If all be taken, there are none choſen. If there be an *election*, there is a *reſt*, a *remnant*, (and this reſt is a multitude), Rom. xi. 7. How great this number of the elect is, Chriſt and his Father knew; and the laſt day will declare, when they ſhall be brought altogether, and obtain *the kingdom prepared for them from the foundation of the world*,

world, and be adjudged to it by Christ, as they are the *blessed of his Father*, Matth. xxv. 34.

3. That this counsel about their salvation was from eternity. Time-election is as great a blunder as universal election. How oft is the eternity of it asserted in the word? Eph. i. 4. 2 Thess. ii. 13. 2 Tim. i. 9. Election is an immanent act of God about creatures; not on them, nor with them. It is in a transaction betwixt the Father and the Son, about men that were not, but were only to be; and to reap the benefit of it in time and to eternity.

4. It follows, that this grace of election must be unchangeable, immutable, and unalterable. It never changeth, it never fails of its designed effect. All God's counsels are so: Isa. xxv. 1. *Thy counsels of old are faithfulness and truth.* His *counsel stands for ever, the thoughts of his heart to all generations*, Psal. xxxiii. 11. *He is in one mind, and who can turn him? and what his soul desireth, even that he doth. For he performeth the thing which is appointed for me*, Job xxiii. 13, 14. Now, of this number of the elect given by the Father to the Son, there is no paring from it, no adding to it. The book of life admits of no corrections, blotting out; no additions, no new editions.

5. It is also implied, that in this giving of men to the Son, the Son of God, our Lord Jesus Christ, hath a special interest. Thereby they are made his charge; and he *the Captain of their salvation, to bring these sons* of election-grace *to eternal glory*, Heb. ii. 10.

II. Of *the ends of this giving of men thus to Christ by the Father.* It is a glorious act of God, and it is on glorious designs and ends. Of some of these, from the word, I would speak in these four particulars.

1. Herein is a most clear displaying of absolute sovereignty in Jehovah. The glorious God is most zealous for the glory of this name of his sovereignty, as what most nearly concerns the glory of his Godhead; and

and proud vain men are moſt averſe to the owning of it. The apoſtle Paul is on this ſame doctrine in Rom. ix. and builds it on this ſame foundation, ver. 11.---19. He ſtarts two ſtrong objections againſt it; as carnal minds are fertile in vain arguings againſt divine counſels. And O that all advocates for them had been ſatisfied with Paul's anſwers, which are the only and ſtrongeſt bulwarks of the Holy Ghoſt about this doctrine! *Object.* 1. is in ver. 14. *Is there unrighteouſneſs with God?* Did God love Jacob, and hate Eſau, before they had either done good or evil? ver. 11, 12, 13. Where is the righteouſneſs of this? Jacob had done no good to deſerve love; Eſau had done no evil to deſerve hatred. How does the apoſtle anſwer it? 1. By an abhorrence of the charge: *God forbid.* If we cannot ſee into the depth of God's counſels, let us ſtill juſtify God, as Jer. xii. 1.; and admire and adore the depth we cannot fathom, Rom. xi. 33. 2. He anſwers with a reaſon taken from God's old ſaying to Moſes, ver. 15. Now, if Paul had been of ſome mens minds, he would have anſwered, That God foreſaw, that though Jacob had done no good when he was in the womb, yet that in time he would be a holy man, a wreſtler with God, and a great believer; and therefore God loved him, and therefore there was no unrighteouſneſs with God. And ſo as to Eſau, he would have ſaid, God foreſaw that he would prove a profane man, would ſell his birth-right for a meſs of pottage, grieve the hearts of his godly father and mother by his marriage, and hate to the death his godly brother Jacob; and therefore God hated Eſau, and therefore there was no unrighteouſneſs with God. But Paul inſtead of hinting any thing like this, gives an anſwer inconſiſtent with, and ſubverſive of this notion. In ver. 15. *For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.* See the apoſtle's inference from, and application of this word of God, ver. 16. *So then, it is not*

of

of him that willeth, nor of him that runneth, but of God that sheweth mercy. And on the case of reprobate Pharaoh, ver. 27. he again infers, ver. 18. *Therefore hath he mercy on whom he will have mercy: and whom he will, he hardeneth.* He plainly layeth the sovereign will and pleasure of God, as the fixed foundation of the counsels of God about mens eternal state. *Object.* 2. In ver. 19. *Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?* A plausible strong-like objection, in every natural man's heart. How doth he answer it? ver. 20. *Nay, but, O man, who art thou that repliest against God?* He calls it, ver. 19. *a saying to Paul*; here in ver. 20. he calls it *a replying against God.* But is challenging the objector, an answer to the objection? Yes, in part it is; as if Paul had said, "Dost thou know neither God nor thyself, that thou "cavillest against his will and counsels?" Thus Elihu answered Job, chap. xxxiii. 12, 13. *Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account* (or *he answereth not*) *of any of his matters.* And after Paul had checked the arrogance of the objector, he again lays the same ground of God's absolute sovereignty, ver. 20.----33. with many scriptures brought to the same purpose.

2. The second end of God's giving men to Jesus Christ, is, to glorify his free, infinite, and everlasting love to them that he gives. So in Eph. i. 4, 5, 6. The love of the Father shines in giving us to Christ to be redeemed; the love of the Son shines in his receiving of us; and these two loves (if I may call them so) do not eclipse, but enlighten one another, and make a glorious light to the eyes of a believer. Election is always in love, and from it, or with it. And this love hath no cause, but in the heart of the lover: *He loves because he loves*, Deut. vii. 7, 8. It had no beginning, it hath no intermission, and it shall have no ending. It is from *everlasting to everlasting*, Psal. ciii.

ciii. 17. It is *an everlasting love*, Jer xxxi. 3.; *therefore he draws with loving kindness*, (or *extended loving kindness unto thee*). And he never leaves off to draw thus, till he hath drawn them to heaven, and till he *hath crowned them with loving kindness and tender mercies*, Psal. ciii. 4. Here doth this blessed love shine, in giving men to Christ; and here believers should behold it.

3. Another end of God the Father's giving of men to his Son, is, that there may be a glorious and sure salvation brought about for them that are thus given in sovereign pleasure and love. If Adam had stood in that state wherein he was created, (I know not if it be allowable to wish that it had been so), it would have been but a poor low happiness that he would have conveyed to his posterity, in regard of what comes by the second Adam to his offspring. That it was uncertain, is evident by the issue. The first Adam was intrusted with his own and all his natural posterity's happiness, as with this charge, "So shall "it fare with thee, and all thine, as thy behaviour "is." In this behaviour commanded, he failed, fell himself, and dragged us all with him into the same pit of sin and misery. But now it hath pleased the Father to lodge the happiness of his elect in his Son's hand, where it is both more sure and more glorious than the former.

4. This giving of men to the Son, is in order to the raising up a great name of glory and honour to Jesus Christ. Great is his glory in being the repairer of this greatest breach which sin made betwixt God and man. This the apostle remarks in Rom. viii. 29. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.* Of this further when we come to speak of Christ's glory, in this text; and shall now only mention a little of Christ's concern in them that are given to him.

All the redeemed, and all their concerns for their salva-

ſalvation, are lodged in Chriſt's hand, and in his only. Their perſons, and every thing that pertains to them, are given to him.

2. All the impediments of their ſalvation are laid on Chriſt, that by him they may be removed. Theſe are many and great, as you know. There is ſin, and the law with its curſe for ſin, and the holy juſtice and wrath of God, and the power of hell and death. When a ſinner's eyes are opened to ſee thoſe impediments of ſalvation, it is no wonder he ſay with the diſciples, *Who then can be ſaved?* All theſe impediments Chriſt did remove. But how? By taking them on himſelf, and removing them out of our way. For all the impediments of our ſalvation were impediments laid in Chriſt's way to his glory. He muſt not enter into his own glory, till he had removed the impediments of the elect's ſalvation. There could be no impediments in Chriſt's way to his glory, without his relation to his people. As he was the Son of God, eternal glory was his natural right and poſſeſſion; but when he comes to be Surety and Mediator, he *muſt firſt ſuffer, ere he enter into his glory*, Luke xxiv. 26. 46. He muſt *purge our ſins by himſelf*, Heb. i. 3. He muſt *put away ſin by the ſacrifice of himſelf*, Heb. ix. 26. He muſt *through death deſtroy him that had the power of death, that is, the devil*, Heb, ii. 14. He muſt be *made under the law, that he may redeem them that were under the law*, Gal. iv. 4, 5. He *redeemed us from the curſe of the law, being made a curſe for us*, Gal. iii. 13. He muſt *make an entrance to the holieſt of all for us, by his blood;* he muſt *conſecrate the way for us by his fleſh*, Heb. x. 19, 20. He muſt *enter into the holy place by his own blood, having obtained eternal redemption for us*, Heb. ix. 12. Thus, by our Lord Jeſus Chriſt, all the gates of hell are ſhut on the elect, and none can open them; and all the gates of heaven are opened, and none can ſhut them on them that are given him.

3. All the parts and pieces of ſalvation are in Chriſt's hand, and do come to us by him. The *acceptance of our perſons*, is in and through this beloved, Eph. i. 6. The *forgiveneſs of our ſins* is through his blood, Eph. i. 7. Our *quickening*, *when dead in ſins*, *our riſing*, *and ſitting in heavenly places*, is with Chriſt and in him, Eph. ii. 4, 5, 6. Our title and right to heaven is ſingly owing to him. What right hath a ſinner to heaven? No more, and no other, than he hath to Jeſus Chriſt. If he be united to Chriſt by faith in him, he is an heir of God, and an heir of glory, a joint heir with Chriſt, Rom. viii. 17. Nay, our ſanctification, which is begun glory, 2 Cor. iii. 18. is but a beam of this Sun of Righteouſneſs darted in upon our ſouls. Unleſs Chriſt had been made ſanctification to us, there had never been a ſanctified man or woman in the world.

4. The actual poſſeſſion of the kingdom is owing to Jeſus Chriſt. We have a right to it in him; our charter of it is ſealed by his blood; we have the earneſt of it by his Spirit; we are kept to it, and it kept for us, by his power; and at laſt we receive it out of his own hand, John x. 28. *I give unto them eternal life.* It is too great, and too good a gift, to be given by any but bleſſed Jeſus.

I would conclude with a few words of application.

1. Learn to ſee with wonder and adoration the high ſpring of the well of life and ſalvation for poor men. It is in the Father's giving of men to the Son. Nothing is before it, and all the bleſſings of grace and glory flow from it. From hence is the creating of the world, that theſe men might be born in it; from hence came the permitting and ordering of Adam's fall, that the Redeemer might be needful; from this Chriſt comes into the world, to redeem them; from this comes the goſpel, as a light to ſeek thoſe loſt ones; from this cometh the Spirit, to make the goſpel effectual,

fectual, that *they who are ordained to eternal life, may believe*, Acts xiii. 48.

2. Labour to see your own concern in this giving to the Son. It is but a deep and dangerous speculation without this care. Many poor questions are in people's heads, and many poor ways of answering them are in mens hearts. Some would fain know if they have any grace and true holiness; others go farther, and they would fain know if they have faith, the spring of holiness; some would fain know their title and right to heaven. There is an allowed room and place for these inquiries, and the like. But how few, even of true Christians, ask this question, *Was I given by the Father to the Son?* It is a question that may be made, and may be answered to satisfaction. Christ tells his disciples it, Luke x. 20. Paul knew it, 1 Thess. v. 9. Peter bids us *give diligence to make our calling and election sure*, 2 Pet. i. 10. But because there is some difficulty and danger in managing this inquiry, I would offer a few things about it.

Advice 1. Lay it down as a fixed persuasion in your heart, that satisfaction in this matter would be of great advantage to your souls. 1. This would bring you to the top of the mount. As Moses on the top of Pisgah saw the earthly Canaan; so you, from the sight of your election-grace, may find it both an easy and a comfortable thing, to view all the streams of grace and mercy towards you. You would then see whence they spring, and whither they run. 2. This sight would keep you low and humble. The most humbling thought is this, "I was of mere sovereign "grace given by the Father to the Son." A false pretender to this blessing may be proud; but the true believer of it is always humbled by it. Whence is it that there is so much pride amongst Christians? why are they puffed up so soon and so much? Is it not always on the account of what they do, are, or receive? Here is a blessing, where none of those puffing-up things are; a blessing that hath no sort of respect to

what we are, have, or do. 3. The knowledge of this bleſſing of electing love, is of great uſe in extreme trials. We are called to lay our account with them; the Lord brings them on us; and we need all the armour of God againſt them, Eph. vi. 10.; and *the hope of ſalvation* is *a helmet* in the evil day, 1 Theſſ. v. 8, 9. And this knowledge that we are *appointed to ſalvation*, is the ground of this hope. Chriſt comforts the hearts of his people with this, Luke xii. 32. *Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.* Chriſt tells Ananias, that Paul was *a choſen veſſel*, who was to do and ſuffer much for his name, Acts ix. 15, 16.; Ananias tells it Paul; and Paul repeats it, in the midſt of his ſufferings, in a great aſſembly, Acts xxii. 14, 15.

Advice 2. For as great advantages as this knowledge hath in it, think not, attempt not the attaining of it by a ſudden leap; but you muſt aſcend to it by degrees. It was a good ſaying, I think, of the bleſſed martyr Mr. Bradford, "No man ſhould go to the "univerſity of predeſtination, till he be well trained "up in the grammar-ſchool of faith and repentance." If this, or the like method, be neglected, no good can, but much hurt will enſue. God's decrees are ſome way like the mount that muſt not be touched; but you muſt firſt worſhip at a diſtance, and then make a reverend and awful approach. This is not only holy ground, but it is unſearchable by us. Now know, that though electing love hath no cauſe nor ground for it without God himſelf, yet it hath great and noble fruits, and in the decree of the end, ſalvation, there is a wiſe deſign of fit means and ways to compaſs this end: 2 Theſſ. ii. 13. *But we are bound to give thanks always to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth;* and 1 Pet. i. 2. *Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of*

of Jesus Christ. There is a *work of faith, and labour of love, and patience of hope,* whereby *the election of God* may be *known,* 1 Thess. i. 3, 4. You must not leap immediately up to the purpose of God, but climb up thereto by the steps he hath prescribed in his revealed will.

Advice 3. You must be at great pains about this. This knowledge of your own concern in this giving to the Son, is not easily acquired; wherefore the apostle saith, 2 Peter i. 10. *Give diligence* (and verse 5. *Give all diligence*) *to make your calling and election sure.* God's part in your calling and election is sure enough; and needs none of your labour to make it surer. But to make it sure to yourselves, and to make the knowledge thereof sure and clear to you, diligence is needful, and diligence will do it. Alas! who bestow any diligence about this greatest concern? Search out the fruits and marks of election: and when you find any of them, then, and not before, climb up this high tree of the Father's giving you to Jesus Christ.

Advice 4. Be not discouraged if it doth not yet appear to you, that you were given by the Father to the Son. It may be, though you do not see it. Many of the given do not for a long time know it; yea, I see no great danger in saying, that not a few of the given to the Son may be in darkness, and doubts, and fears about it, till the last and brightest day declare it, and till the last sentence proclaims it, *Come, ye blessed of my Father,* (blessed by this giving), *inherit the kingdom prepared for you from the foundation of the world,* Math. xxv. 34. It is wisely ordered by the Lord, that all that are given to the Son, do not (tho' they should endeavour it) know that they were given; and that they that are not given, cannot know it; that the book of life is not always legible to all believers, and that the book of death cannot be read by any unbeliever. It would be a miserable world, if the reprobate could be as sure of their being past by, as the elect may be of their being chosen to salvation.

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If therefore any of you be in the dark about your own election, be not discouraged; it may be, though you do not know it. And to such discouraged souls I would speak a few words.

Object. It may be some of you may say, that this is strange doctrine.

Answ. I am sorry that this doctrine is so rarely taught; and I am sure, that it is not only the doctrine of Christ, and of his apostles; but that the work of the gospel in conversion of sinners, and in the edification, growth, and holiness of saints, did prosper more, when such doctrine was more commonly taught than now. Discouraged souls about this doctrine, answer these.

1. Can you hear of this giving of some by the Father to the Son, and bless the giver, the Father; and the receiver, the Son; and count all the given a happy remnant? A heart grumbling and replying against this sovereign grace of God, I dare not say is a sure token of one not given, but it is surely a very bad thing. But, on the contrary, it is a hopeful sign of an interest in this great blessing, when a poor creature, in his deepest distress and fears about his own salvation, hath a high value for electing love, and reckons them blessed indeed that are sharers thereof. He admires and adores this design, even when doubtful of his own interest therein.

2. Can you be sure that you were not given to the Son? No, surely. God hath not, will not reveal it. Thy heart is blind and deceitful; do not trust it. Satan knows it not, and is a lyar, especially when he pretends to teach thee God's secret purposes. The devil was never on God's counsel; why should you regard his whispers? He is a reprobate, condemned spirit, raging against God, and strives to infuse his own spirit and temper into sinners. Say then, "If I "know not that I was given to the Son, I cannot "know, I should not conclude, none can prove, that "I was not given to him."

3. Is

3. Is Chriſt as God's gift precious to you? 1 Pet. ii. 6, 7, 8. Then it is ſure you were given to Chriſt? It is a deep ſecret, who are given by the Father to the Son; but it is an open plain truth, that *the Father hath ſent the Son to be the Saviour of the world*, 1 John iv. 14. How do you like him; how do you eſteem and love him? Say then, "Although I am "not ſure that I was given to Chriſt, I am ſure that "Chriſt is come as a Saviour, juſt ſuch a one as I "need."

4. Can you give yourſelves to Jeſus Chriſt to be ſaved by him? Then were you given to him, to be redeemed by him. Your faith on him, ſpeaks your election in him. True faith is *the faith of God's elect*, Titus i. 1. Why ſo called, but becauſe all, and only God's elect, get it, and have it; and becauſe election may be known by it; becauſe faith flows from electing love, and ſhould lead the believer up to this love as its original and ſpring? Anſwer then, thou that knows not that thou waſt given to Chriſt by the Father, doſt thou give thyſelf to Chriſt? Seeſt thou no hand in heaven nor earth, to intruſt thy ſoul in, but Chriſt's? Haſt thou ſo ſeen him in his ſkill and good-will to ſave loſt ſinners, that thou haſt, daily doſt, and reſolveſt ſtill to bring, and lay, and leave thy periſhing ſoul on Jeſus Chriſt, as on him that *ſpeaketh in righteouſneſs, mighty to ſave?* Iſa. lxiii. 1. Then thou waſt given to Jeſus Chriſt. Go on in truſting him, and in living by faith on him; and he will make you know, that *he loved you, and gave himſelf for you*, Gal. ii. 20. And if thou knoweſt that he gave himſelf for thee in time, conclude, that thou waſt given to him by the Father from eternity, and that thou ſhalt to eternity be with him where he is.

SERMON

SERMON III.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

PETER gives a good teſtimony to Jeſus Chriſt, in John vi. 68. *Thou haſt the words of eternal life.* And here theſe words are eminently. Chriſt himſelf is *eternal life*, 1 John i. 2. And in this text we have him that was and is eſſential, eternal life, praying for and willing of communicated eternal life to all his people.

The firſt thing I took up in the matter of Chriſt's prayer in this verſe, was the name and deſcription of them he prays for; *they whom thou haſt given me.* From this part of the verſe I named three doctrines.

1. *That there was a ſelect company of mankind given by the Father to the Son, to be redeemed and ſaved.* On this I ſpoke laſt day.

OBSERV. 2. *This company given to Chriſt are well known to him.* Chriſt knows them all, particularly, fully, exactly. Chriſt doth not here pray, as we ought, for the elect, on the general truth revealed in the word, that there is a body of the elect, though we know not who they be; but Chriſt hath them all now as in his eye and heart particularly. Paul was in his eye, and all that were to believe on him through grace. Why are we commanded to pray for all men, though Chriſt did not, John xvii. 9, 10.? Becauſe we know

know not particularly who are the elect, but Christ did.

On this truth I would offer a few things in proof of it, and then apply it. For this doctrine looks like a deep and barren point; yet it is profitable.

1. For proof of this, *that the elect are known to Jesus Christ.* Let us see what he himself speaks of it, John x. Once in that parable, ver. 3. *He calleth his own sheep by name, and leadeth them out.* You will never believe, till Christ call you by name. Again, in the doctrine taught by him on the parable, ver. 14. *I am the good Shepherd,* (O how well doth it become Christ to commend himself! You will never love him, till Christ himself commend himself to you), *and know my sheep.* And ver. 27. *My sheep hear my voice, and I know them, and they follow me.* Ver. 28. *And I give unto them eternal life.* Well doth Christ know to whom he gives eternal life. Woe to them to whom he will say, *I never knew you,* Matth. vii. 24. Little better is that word in John x. 26. *But ye believe not; because ye are not of my sheep, as I said unto you.* Christ knew who were his sheep, and who not; who were gathered into his fold, and who were yet straying as lost sheep on the mountains: verse 16. *And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice.* The grounds of this truth are.

1*st*, Christ, as God, knoweth all things, and therefore knows who are given to him. It is a pity, that when the godhead of the Son shines so very brightly in the new testament, any should doubt and deny it. And it is pity also, that the deniers of this rock of the church of Christ should not renounce the name of Christians; or that any true Christian should afford this honourable name to such apostates. Peter, when asked by his Master about his love to him, John xxi. 17. answers by a humble appeal to his all-knowing.

He that knows all things, muſt know who were given him by the Father.

2*dly*, The Son of God was a party concerned in this tranſaction. As the Father was the giver of the elect, the Son was the receiver of them. Will any ſay, that the Father knew not whom he gave, when his foreknowledge is ſo expreſly told in Rom. viii. 29.? It is equally abſurd to ſay, that the Son knew not whom he received. And as the Father's giving was of particular, diſtinct, and diſtinguiſhed perſons; ſo was the Son's receiving of ſuch perſons. Hence our Lord ſays of them in his prayer, ver. 9, 10. *I pray for them; I pray not for the world, but for them which thou haſt given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.* This tranſaction betwixt the Father and Son, was a buſineſs, as of high ſovereignty about mankind, and of infinite love to the given, ſo was it paſſed in infinite wiſdom. *The manifold wiſdom of God* is in this *eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord*, Eph. iii. 9, 10, 11. It is a high reflection on all the glory of God in this tranſaction, to ſay, that the Father knew not particularly whom he gave to the Son, or that the Son knew not who were given to him.

3*dly*, Chriſt's knowing who were given to him, is the ground of his undertaking and diſpatching the work of redemption. This work he undertook in love; this love is ſtill acted on perſons, Gal. ii. 20. Rev. i. 5. Theſe perſons muſt be known to Chriſt, if ſo beloved by him.

4*thly*, It is this knowledge in Chriſt that is the ground of Chriſt's patience and pains on the elect. If any will ſay, that Chriſt, in dying, deſigned no more for Peter than for Judas, (God forgive them, and open their eyes); I hope they will not ſay, but Chriſt did more for Peter than for Judas. The viſible difference that is betwixt Chriſt's way of dealing with men, flows from his knowing of them that are given

to

to him. There are ſome that Chriſt deals with in and by the goſpel; and, upon their firſt refuſal, he leaves them, and Chriſt and they never meet till the laſt day: others he waits long upon, and yet he leaves them at laſt. But there are ſome that Chriſt deals with; and though they refuſe him again and again, yet he will never leave them, till he hath gained their hearts, and ſaved them. Paul thought he was the rareſt inſtance of this: 1 Tim. i. 16. *Howbeit, for this cauſe I obtained mercy, that in me firſt* (*in me the chief* ſinner) *Jeſus Chriſt might ſhow forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.* Yet we may ſay, that there are ſome in heaven, and ſome on earth, that have been as great patterns as Paul; tho' they were not ſo filled with the Holy Ghoſt as he; nor Chriſt's grace in calling them ſet ſo on a candleſtick for all ages, as it was in his caſe. It may be Paul never heard Chriſt preach, nor ſaw his face, though he was brought up at Jeruſalem in Chriſt's time, Acts xxii. 3. and xxvi. 4. It is like he heard no more of him, but by the common report, and by the ſlanders of the Phariſees, Chriſt's conſtant enemies. It was but blind zeal of the law that locked him up in unbelief, and made him hate Chriſt's name and people. But how many have been ſince Paul, that have lived long under the light of the goſpel, whom the Lord have ſtriven long with, and they have as long ſtriven againſt him, whom yet he hath ſubdued at laſt? Bleſſed be his name; and may ſuch inſtances be multiplied to his praiſe. This way is taken by Chriſt with ſome, according to his charge from his Father, John vi. 39. *And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.*

5*thly*, This knowing of them who are given to him, is the ground of the confidence of Chriſt as Mediator, as to the ſucceſs of his work; both of his work of

redemption of them by his blood, and of the work of his Spirit, in applying it to the ſouls and conſciences of the redeemed. So he proclaims it, John vi. 37. *All that the Father giveth me, ſhall come to me.* "I am ſure, would he ſay, of every one of them, "ſooner or later." As long as there is one given, not yet come to Chriſt, there is one yet to believe on him. Chriſt might well promiſe this to himſelf; for the Father had promiſed it, Iſa. liii. 10. 11. *He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.* The latter part of John vi. 37. is Chriſt's promiſe to us, *Him that cometh to me, I will in nowiſe caſt out.* Why do none but the given come to Chriſt? Becauſe none can come unleſs they be drawn by the Father, John vi. 44, 45. Behold this bleſſed order. The Father gives the elect to his Son, to be redeemed; the Son, in love, lays down his life for them, and redeems them. The Father draws them to Chriſt, and makes them believers: Chriſt receives them as given, redeemed and drawn; and thus are they ſaved. Chriſt knows them well, and therefore welcomes them.

APPLICATION. 1. This truth, That Chriſt knows all that are given to him, ſhould feed and ſtrengthen our faith, as to all the elect. Chriſt knows them; therefore they ſhall be ſaved. The apoſtle 2 Tim. ii. 18, 19. brings in this as a ground of faith, even when damnable errors creep in, and *overthrow the faith of ſome: Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his.* The Lord-giver knows who are his, and whom he gives; and the Lord-receiver knows who are his; and whom he receives. The Lord knows better who are his, than the devil knows who are his, for many that the devil had as his, (as all natural men are, Eph. ii. 2, 3),

2, 3), and thought he was ſure of as his, have been reſcued by the Lord. But never did the devil prevail fully againſt any that are Chriſt's. It is a happy parentheſis in Matth. xxiv. 24. when our Lord is warning of dangerous times, by falſe chriſts, and of their great ſucceſs in deceiving, he ſaith, that *they ſhall deceive (if it were poſſible) the very elect.* But it is impoſſible, becauſe they are elect. There are two caſes of the elect that this truth ſhould ſtrengthen our faith in. 1. As to the uncalled elect. Many of them are yet uncalled, and lying in the common pit of nature; but they ſhall be called. The goſpel will be taken away from that place where none ſuch are. All God's pains in the goſpel are taken *for the elects ſakes*, as Paul's pains were, 2 Tim. ii. 10. The Lord encouraged Paul to ſtay and labour in Corinth, by this argument, *For I have much people in this city*, Acts xviii. 9, 10. Some are converted already, and many more are to be converted. 2. In caſe of backſliding and apoſtaſy: a ſad, but no very rare caſe. Some that have given great witneſs of the truth of the grace of God in them, have, through the power of corruption, the prevalency of temptation, and the Lord's leaving of them, fallen foully, and lain long. Yet, if they be Chriſt's, his mark is on them, and they ſhall be recovered.

2. Believers, from this truth, have ground of ſtrong conſolation, both in praiſing and in praying: Heb. vi. 17, 18. The *immutability of his counſel* is declared, *that we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.* Have you fled for refuge to Jeſus Chriſt? Do you know it? Hath the Lord revealed it to you, that you have ſought your only refuge in the ſhadow of Chriſt's wings? Then how ſhould you rejoice and give thanks for your election? Thus the apoſtle did uſually, Eph. i. 3, 4. 2 Theſſ. ii. 13. I dare not ſay, that no believer can be heartily thankful for Chriſt's grace, before he fully and ſurely know its higheſt ſpring: but I am ſure that that believer praiſeth beſt, that knows

beſt

beſt that he was given to the Son. The receivings of the glorified will be the greateſt; their praiſes will be the higheſt; and their knowledge of eternal love as the ſpring of all their grace and glory, will be the cleareſt. And as this doth raiſe praiſe, ſo doth it raiſe mighty prayer. Our Lord prays for his people under this name, *Thine and mine*, John xvii. 9, 10. David prays for himſelf, under this name, Pſal. cxix. 94. *I am thine, ſave me.* The clearer your knowledge be of your intereſt in God, and in his love, the more mighty will your pleadings with him be.

And ſo much for the ſecond point.

OBSERV. 3. *Chriſt's heart is ſet on the bliſs of all that the Father hath given to him.* And this he expreſſeth in this deſire.

On this point, I would, 1. Give ſome proofs of this truth. 2. Show whence this heart-concern for their bliſs doth flow.

I. *Proofs of this truth, That Chriſt's heart is ſet on the bliſs and eternal ſalvation of his people*, are theſe five.

1. Chriſt's covenanting for them proves this. In that day (if a day may be talked of in eternity; but we are time-creatures, and have no fit words for eternity) when this bleſſed company were given by the Father to the Son, the Son did undertake to do all things needful to be done, to bring them to eternal glory. He undertook and promiſed to take on him their natures; and in that nature to bear their ſins; and, by the ſacrifice of that nature for their ſins, to make an expiation of their ſins. In a word, he promiſed to do all he was required to do, and he did all he promiſed to the Father, for the ſalvation of his people. Whenever we look to this treaty, we muſt gather, Surely the Son of God had a great mind to the happineſs of his people.

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2. Christ's chearful laying down his life for their redemption, proves how his heart was set on their salvation. It was his errand in coming into the world: John x. 10. *I am come that they might have life, and that they might have it more abundantly.* Believers get a greater, higher, and more noble life by the second Adam, than they lost by the first Adam. This is the meaning of that *much more* twice mentioned by the apostle when comparing these two heads, Rom. v. 15. 17. But how doth Christ give, and his people receive this life? Even by his death. He *laid down his life for his sheep*, John x. 11. 15. *Therefore his Father loved him*, ver. 17. And thereby he proved his love to the salvation of his people, John xv. 13.

3. He proves his love to their salvation, by his sealing and confirming the covenant, the charter of their salvation, with his own blood. Compare Gal. iii. 15, 16, 17. with Heb. ix. 15, 16, 17. It is called *the blood of the everlasting covenant*, Heb. xiii. 20. Christ's blood was not only redeeming and purchasing blood, a just and full price both for the heirs and for the inheritance; but it was sealing blood, and confirming of that covenant, in and by which the inheritance was secured to the heirs, and the heirs secured for the inheritance. Alas! many have the Bible, and use it but little; and many use it amiss, because they know not its right name. It is well and warrantably, from its contents, called, in its title-page, in all languages and translations, *The Old and New Testament of our Lord and Saviour Jesus Christ.* But how few, in reading this title, mind the use and virtue of the blood of Jesus, which turned the covenant of God's grace into the testament of Christ, and thereby sealed and confirmed all the good words and good things in that covenant? It was a happy word we find in the *Book of martyrs*, that some in the dawning of the light of the gospel in this land, near two hundred years ago, used, in calling the New Testament (a great rarity in those days) *The blood of Christ.* You never rightly read the

the gospel, nor do you understand the design of it, nor rightly believe one promise in it, till in heart you can say, "This gospel is the only charter of my sal-"vation, sealed with the blood of my only Saviour." If any be for another Saviour than Christ, and for another security and charter for salvation than his thus sealed testament, on their eternal peril be it. Let them try, and perish. For, as God is true, perish they shall, even all that take that course, Acts iv. 12.

4. Christ proves his love to his people's salvation by his intercession for them. Of which this chapter is a great instance. And whereof we have so much spoke in Rom. viii. 34. Heb. vii. 25. and ix. 24. and 1 John ii. 1. This is his business in heaven. By this he *prepares their place for them*, John xiv. 2, 3.; and on it assures them of their possessing of it.

5. Christ gives his Spirit to his people, to prove his concern about their salvation. And we may allude to Isa. v. 4. *What could have been done more?* He covenanted with the Father from eternity about their salvation. He bought it for them, and them for it, in the fulness of time. The day of Christ's redeeming his people, was the flower of time, the greatest and noblest thing done since God set the clock of time a going; for his glorious return is to be at the end of time. He turned the covenant of their salvation into a testament by his blood; and did in that testament leave all the grace and glory bought by his blood as a legacy to his people. He, when he had done this, went to heaven with his blood, Heb. ix. 12. that it might speak before God, Heb. xii. 24. for all blessings to his people. And till they get full possession of glory, he gives to them his Spirit. All that are his have his Spirit, as surely as it is, that *if any man have not the Spirit of Christ, he is none of his*, Rom. viii. 9. 15. Gal. iv. 6. This gift of the Spirit is a marvellous gift. None can know it, but they that receive it: John xiv. 17. *The Spirit*

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of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be on you. 1 John iv. 13. *Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* This gift is always given in mere love and grace, and is a ſure proof of God's ſpecial love. This gift of the Spirit is an earneſt of heaven, 2 Cor. i. 22. God *hath ſealed us, and given the earneſt of the Spirit in our hearts;* and 2 Cor. v. 5. And Eph. i. 13, 14. he is called *that Holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.* He is called *the firſt-fruits of the Spirit,* Rom. viii. 23. This gift is an enriching gift. How great things doth he in and on the man! How much good doth he bring along with himſelf! He reveals Chriſt to the ſoul, John xvi. 14, 15.; draws the ſoul to Chriſt, unites him with Chriſt; dwells in the believer, and *ſeals him to the day of redemption,* Eph. iv. 30.; comforts him till that day comes. Hence called the *Comforter* by our Lord, John xiv. 16, 26. xv. 26. and xvi. 7. Yet for all the richneſs of this gift of the Spirit, this you muſt know, that as ſoon as a man receives this gift, he ſees and finds himſelf to be a poor, empty, and needy creature. When this eye-ſalve of Chriſt anoints a man's eyes, then he ſeeth what he did not before; that he is *wretched, and miſerable, and poor, and blind, and naked,* Rev. iii. 17, 18. Therefore is the Spirit of Chriſt in believers a *Spirit of grace and of ſupplication,* Zech. xiii. 10.; *a Spirit of adoption, crying, Abba, Father,* Rom. viii. 15. and Gal. iv. 6. If *no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt,* 1 Cor. xii. 3.; ſurely no man can call the God and Father of our Lord Jeſus Chriſt, *Abba Father,* but by the Holy Ghoſt. The firſt word of the new creature is *Abba.* But many believers live long ere they can ſay *Abba* confidently. They do not conſider duly, that as this relation is granted by the Lord; ſo it

ſhould be pleaded by believers, without any regard to worth in us, but only to his own free grace and love in Jeſus Chriſt. The Spirit of Chriſt in believers is a Spirit of prayer, a Spirit of begging in a child at its heavenly Father's door. The believer finds manifold daily wants; he knows none can relieve and ſupply his wants, but his *God by Jeſus Chriſt*, Phil. iv. 19. He hath an inſtinct, and ſome ability by the Spirit to beg and wait. The operation of the Spirit in believers, the communion of the Holy Ghoſt, is a great myſtery. He works more on them, than they feel and know; and they feel more than they can expreſs in words; and they expreſs more, than any that have not received *the ſame Spirit of faith* (2 Cor. iv. 13.) can underſtand. But this we know, that whenſoever the Spirit of Chriſt applies his grace and power to the heart of a ſinner, there is ſomething wrought that day, that ſhall laſt to eternity. There is, by that finger of God, that impreſſion made upon the ſoul, and that mark left upon it, that ſhall never wear out, and that ſin and Satan ſhall never be able to blot out again; but it ſhall remain, and grow, and be ſeen at the coming of Chriſt at the laſt day, Phil. i. 6.

II. *Why is Chriſt's heart ſo ſet upon his people's glory in heaven?*

1. Becauſe of his near intereſt in them. His intereſt in his church and people, is greater and cloſer than we can conceive. The Holy Ghoſt uſeth many ſimilitudes to help our thoughts. Of them I would name only two of the plaineſt and moſt common. One is, of Chriſt's being the head, and the church his body and members; Eph. i. 22, 23. iv. 15, 16. and Col. ii. 19. Another is, the marriage-union of man and wife; and eſpecially of the firſt married couple, Adam and Eve, our firſt parents, Eph. v. 25.----32. And you may well think, that it was a fit match. When the firſt man was made, God took a part of this

this man's body, and made of it a woman to be a wife to him. So is the church, Christ's bride, taken out of Christ's side; not in a sleep, (as it was with the first Adam, Gen. ii. 21, 22.) but in and by his death. As Eve was made a most excellent woman, both for endowments of body and mind; so Adam in innocency did doubtless love her perfectly. She was of him, from him, for him, and made to be with him. All this is but a shadow of the church, Christ's bride. The first Adam's love to his rare wife, was nothing to Christ's love to his bride. Yea, Christ is not only the head of the body, and the husband thereof, but Christ is to the church, as our souls are to our bodies, 1 Cor. vi. 17. All the life, power, and ability of our bodies, naturally flows from the soul dwelling in it. If the soul be never so happy, (as *the spirits of just men made perfect* are, Heb. xii. 23.), yet it hath a happy longing in its glorified state for its re-union with the body. So Christ, *the quickening Spirit*, (as Paul calls him, 1 Cor. xv. 45), hath a great happy desire of having his glorified body with him where he is.

2. Christ is much concerned about glory to his people, because of his engagements for and to his people. There is a treble engagement of Christ that he lieth under for bringing his people to heaven. 1. The command of his Father, John vi. 38, 39, 40. And this *commandment is eternal life;* and this Christ knew, and revealed it, John xii. 49, 50. 2. His promise to his Father in the everlasting covenant. 3. His promise to us in the gospel, 1 Joh ii. 25. He hath engaged to his Father, that none that are given to him shall ever perish; and he hath promised often and plainly to us in the gospel, that none that believe on him shall ever be ashamed. And wofully would a believer in Christ be ashamed, if he came short of heaven.

3. The greatness of Christ's love to his people, makes him so much concerned about their compleat

ſalvation. Chriſt's love is ſo great, that it paſſeth knowledge; and ſome Chriſtians love to Chriſt is ſo weak, that it is hardly ſeen and felt by them. It is not every one that can give Peter's anſwer unto Chriſt's queſtion, John xxi. 15, 16, 17. *Lord thou knoweſt all things, thou knoweſt that I love thee.* Now, we know concerning love, that it natively lieth in wiſhing well to the beloved. Doth Chriſt love his people? How can he but wiſh them well? And how can he wiſh them better, than to be with him where he is?

APPLICATION. 1. Is Jeſus Chriſt ſo much concerned for the glory and bleſſedneſs of his people? Then ſee how ſweetly we come to heaven. It is by Chriſt's bleſſed will; his blood paying the price, and giving us the right and title to glory; and his heart and good-will giving poſſeſſion of it. Thus are we ſaved, both ſurely and ſweetly.

2. How firmly ſhould we believe on Jeſus Chriſt, and truſt him for ſalvation? It is no ſmall reproach to him, that is ſo often done by that unbelief and doubting that is ſo uſual to ſome Chriſtians. Chriſt minds our ſalvation heartily, and we believe feebly; he ſaying, *I will have them with me where I am;* and we often ſaying, *Lord, thou wilt not bring me where thou art.* Is it not ſinful in us, and diſhonourable to Chriſt, for us to be ſaying, *Thou wilt not*, when he is ſaying, *I will?* We ſhould truſt our ſalvation on Jeſus Chriſt, not only as on him that only can ſave, and that is able to ſave perfectly; but as on him that hath more good-will to ſave, than we can have willingneſs to be ſaved by him. None had ever been ſaved by him, none had ever been brought to heaven, unleſs Chriſt had had more willingneſs to bring them thither, than they had to be led thither by him. *He muſt in all things have the pre-eminence*, Col. i. 18. and in this eſpecially. Unbelief is in all doubtings of Chriſt's good-will to ſave. Whatever may be ſaid of the le-

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per's faith, in Matth. viii. 2. *Lord, if thou wilt, thou canſt make me clean;* no periſhing ſinner can be quite excuſed, that ſhall put an *if* on Chriſt's willingneſs to ſave one that employs him in his office of ſaving, wherein his glory is ſo concerned, and his heart ſo deeply engaged. We ſhould give him the glory that is due to him; to believe that the willingneſs to ſave is greater in the Saviour, than willingneſs to be ſaved is in the ſinner. For Chriſt's good-will to ſave, is the cauſe of any deſire of ſalvation in any: Pſalm cx. 3. *Thy people ſhall be willing in the day of thy power.* When he hath a mind to ſave, he doth work this willingneſs in men to be ſaved by him; and they will own it to proceed from his willingneſs, when they become ſtrong believers; and will ſee it and know it perfectly, when they get full ſalvation.

3. How ſtrongly ſhould believers love the Lord Jeſus Chriſt? Is his heart ſo ſet on thy heaven? How filled with love to him ought thy heart to be? Woe to them that love him not, 1 Cor. xvi. 22. And in no better caſe are they that think they love him enough, and ſuch as love any thing as well, and that hate not all things in compariſon with him, Luke xiv. 26. To love Chriſt as thou doſt thy life, will not be enough. It is higher and greater love that Chriſt doth deſerve and require, and will only accept.

4. How patiently and quietly ſhould we ſubmit to Chriſt's conduct and guiding us in the way to heaven? Is his heart ſet on bringing you thither? Let him guide you in the way as he pleaſeth. Doth he ſay peremptorily, *I will have them with me where I am?* Let him guide you as he will, while you are in the world. When a believer is ſatisfied by faith, that Chriſt wills glory to him in the end, he will find it eaſy to ſubmit to Chriſt's conduct by the way. He may indeed, in ſome trials of his faith, be put to ſay, "This is a dark path I am led to walk in:" but faith will ſay, "But I am in Chriſt's hand; this is his way "of leading me; every ſtep that Chriſt leads the be-

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"lieving traveller in, muſt lead to heaven." He beſt knows the way; and the wiſdom of the Chriſtian lieth in following Chriſt whitherſoever he goeth, and leadeth him. Though thou ſeeſt not heaven, the end; though thou knoweſt not the path he leads thee in; though the path, to thy ſenſe, looks liker the way to hell, than to heaven: yet if Chriſt leadeth thee, and if thou be in his hand, it is impoſſible, but that Chriſt thy guide will bring thee to heaven, as thy home.

SERMON IV.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

THIS chapter contains the beſt part of the goſpel. If the goſpel be good news from heaven, (as ſurely it is), the beſt part of thoſe good news is what the Saviour ſends up to heaven in this prayer. And what he ſends up in this prayer, he brought down from heaven, from his Father, John vi. 38. I have made ſome entrance on this verſe 24. the ſweeteſt of this prayer, if compariſon may be made, where every word is moſt ſweet and excellent. I have ſpoke unto the manner of Chriſt's praying, *I will*. The manner is ſingular, and the matter moſt excellent. The manner of Chriſt's praying here, is more like a commander, than a ſupplicant. What ſpecialties there were in the perſon that made it, and in the

the ſeaſon that drew forth this high word, you have heard.

The matter of Chriſt's prayer in this verſe, I took up in four; and have ſpoke to the firſt of them, to wit, the deſcription of the party he prayeth for. In this chapter, our Lord not only deſcribeth them he prayed for, but expreſly denieth that he prayed for any beſides them, ver. 9, 10. *I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.* From this deſcription of them Chriſt prayed for in this verſe, and in other parts of this chapter, I have ſpoke unto theſe three points. 1. That there is a ſelect determinate company of men, that were given by the Father to the Son, to be redeemed and ſaved by him. 2. That this company was particularly and exactly known by Jeſus Chriſt. 3. That Chriſt's heart was fixed and reſolved on the eternal ſalvation of all them that were given to him. And here he expreſſeth it highly, in this *I will.*

The *ſecond* thing in the matter of Chriſt's prayer, followeth to be ſpoke unto; and that is, *the bleſſing he prayeth for unto them.* It is, *that they may be with me where I am.* There are three things here, that I would firſt take notice of and explain; and then ſpeak to the words themſelves; and give you from them, the doctrines which I intend to inſiſt more largely upon.

1. The firſt thing I take notice of, is this *alſo*, and what is its ſignification. 2. What is this *to be with Chriſt*, as diſtinct from other ſcripture-words about Chriſt and his people. 3. What it is *to be with Chriſt where he is.*

I. Concerning this word *alſo.* It doth not in the leaſt hint, that there are any that he deſires may be with him where he is, beſides thoſe that were given him: but it is only his praying for another, and greater

er bleſſing, to them that were given to him. Our Lord had prayed for many and great things for them before in this chapter and prayer. He had prayed his Father to *keep them*, to *ſanctify them*, and to *make them all one in the Father and in the Son.* "But "(would our Lord ſay) there is ſomething more than "all this I would have for them;" I would have them *to be with me where I am.* Hence

Obſerv. *Nothing ſhort of, nothing leſs than heaven, and eternal glory in it, doth ſtint and limit Chriſt's heart and prayers for his people.* For all he hath done for them, for all he hath given to them, (and there is a great deal of both), there is ſtill this *alſo* in his heart for them. *I will that they alſo may be with me where I am.* "I will not only go where they are, but I will "alſo have them where I am." Nothing leſs than "everlaſting bleſſedneſs to his people, doth limit "Chriſt's will and prayers for them. He prays for every thing to them, and for this *alſo.* When the apoſtle is ſpeaking to believers in Heb vi. 4,----9. he gives a very gracious inſinuation, after a moſt fearful alarm. When he had ſpoke ſome of the moſt terrible words in the ſcripture, upon a ſuppoſition of an utter apoſtaſy from Chriſtianity, after great attainments: If *ſuch as have been enlightened*, &c. *do fall away*, their caſe is deſperate; they are ſoil that *bring forth nothing but briers and thorns, are near unto curſing, and their end is to be burned. But, beloved*, (ſaith he, ver. 9.), *we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.* All the grace that Chriſt giveth, all the grace that believers receive and act in this life, are but things that accompany ſalvation, that do pertain unto the ſtate of ſalvation, and prepare for the full enjoyment of ſalvation in heaven.

There are ſeveral ſorts of gifts that Chriſt gives, and believers receive, in this life, that pertain to ſalvation. As,

1. Their

1. Their right and title to heaven. And that is Christ himself possessed by faith; *dwelling in their hearts by faith*, Eph. iii. 17.; *Christ in them the hope of glory*, Col. i. 27. That day that Christ entered into their hearts, the hope of glory began to dawn. And the deeper he enter into the heart of any, the greater is the hope, so as to make the believer *rejoice in hope of the glory of God*, Rom. v. 2.

2. The Lord giveth also meetness for heaven; and that is wrought by his Spirit and grace on his people: Col. i. 12. *Giving thanks unto the Father, which hath made us meet to be made partakers of the inheritance of the saints in light.* This meetness for partaking is inseparable from a right and title to glory; at least so far, that no believer can have a comfortable view of his right, without some experience of his meetness for enjoying the inheritance. This same apostle saith to this same purpose in 2 Cor. v. 5. *Now he that hath wrought us for the self-same thing, is God; who hath also given unto us the earnest of the Spirit.* He hath been at great pains on us, and hath used many means and methods with us. And what hath all this been for? It hath only been the Lord's gracious and wise way of polishing and framing us for heaven.

3. There is *the earnest of the inheritance* that Christ gives, and Christians receive sometimes, Eph. i. 13, 14. This pertains to glory nearly. It is like *the first-fruits of that good land*, frequently spoke of in the word; and might be more often tasted by believers, were it not for their laziness and unbelief when they want it; and their bad guiding of it, when at any time they enjoy a little of it.

APPLICATION. Imitate our Lord Jesus Christ in your praying for yourselves. Imitate him,

1. In all your askings. There are some spiritual blessings that believers are very desirous of. Conscience terrifies you, and then you cry, O for the sprink-

ling of the blood of Jesus, and for peace with God thereby, and peace within! O for victory over sin, and for strength to walk worthy of the Lord unto all pleasing! All good prayers. But if all this were granted you, remember to pray on this *also* for glory. Beg pardon and heaven *also*, holiness and heaven *also*. Ask any good thing which you want, and which he hath promised. Ask every thing, and heaven *also*. Let your prayers for yourselves be as large as Christ's are for you.

2. Remember this *also* in all your receivings, as well as in your askings. His fulness is infinite, his bounty is great; but his people are but narrow vessels, and cannot receive much: and are leaky vessels, and cannot keep long what they receive. Is he kind, large-hearted, and open-handed to you? (as no believer dare deny). Bless him, and beg heaven *also*. Jacob was a meek, lowly, humble man, and saith, Gen. xxxii. 10. *I am not worthy of the least,* (or, *I am less than the least*) *of all the mercies, and of all the truth which thou hast shewed unto thy servant.* This man looks on the least mercy as a great mountain, and on himself as a little mole-hill. You would think, surely this humble man will not stand with God for any thing; yet he will *weep and make supplication*, as in Hos. xii. 3, 4. and wrestle all night, and say, (doubtless with his eyes full of tears, and his heart full of faith and love), *I will not let thee go, except thou bless me.* Receive all his grace and bounty with all the sense you can reach, of your own unworthiness; yet still remember this *also*. Be not satisfied so as not to desire eternal glory. Make use of all experiences of his grace to you, to quicken both your desire and your faith of eternal life. Let that *well of water in you*, which Christ's grace hath made in you, *spring up into everlasting life*, John iv. 14.

II. The second word that is next to be explained, is, *with me: I will that they be with me.* It may be some of them were with Christ when he prayed thus;

thus; it may be all the eleven apoſtles were there. But their being with Chriſt in the garden, was but a ſmall matter. Chriſt was then at his loweſt; then was the cloud thickeſt, and the eclipſe darkeſt on the Son of God. It is another, and better place and caſe, that Chriſt prays to have them *with him* in, than this.

There are three words concerning Chriſt and his people, in the ſcripture, that are very good and gracious; but this in the text is beyond them all.

1. We find, that his people are ſaid to be *in him*, 1 John v. 20. and 2 Cor. v. 17.

2. Another word is, that Chriſt is ſaid to be *in his people*, 2 Cor. xiii. 5. We are in Chriſt by faith; and Chriſt dwells in our hearts by faith, Eph. iii. 17. So John xvii. 23.

3. And Chriſt is ſaid to be *with his people*. This was amongſt the laſt words of Chriſt, when going to heaven, Matth. xxviii. 20. *And lo, I am with you alway, even unto the end of the world.* "Though ye "ſhall never ſee my face any more, till I bring you "to heaven, yet I am with you always." But this "word of being *with Chriſt*, is above all thoſe three, for as great as they are. This is *far better*, Phil. i. 23.

III. The third word to be explained in the text is, *where I am: That they may be with me where I am.* Where was Chriſt when he ſaid theſe words? He was either in the garden, or going to it. For what is in theſe four chapters, xiv, xv, xvi, xvii. was, in all appearance, ſpoken by our Lord, partly at his laſt ſupper, partly immediately after it; as may be gathered from John xiv. 31. *Ariſe, let us go hence.* Chriſt was on the earth when he ſaid this; but ſurely he meant heaven in this word, *where I am.* He was juſt upon leaving the world, and on going to heaven; as he ſpeaks, John xvi. 28. *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* And John xvii. 11, 12. he ſpeaks as if no more in the world: *And now I am no*

more in the world, but theſe are in the world. While I was with them in the world, I kept them in thy name. So like is this bleſſed prayer to the interceſſion of our great High Prieſt in heaven. Now let us conſider how far this bleſſing of *being with Chriſt where he is*, is above and beyond all he had done for, and ſaid before to his people; and yet they were very conſiderable.

1. Our Lord Jeſus Chriſt was made what his people are. He was made all that we are, except ſin. There was no difference betwixt Chriſt and another man, as he came into the world, but only in this, (and it was his glory, and our ſalvation), that he was ſinleſs. But all his people are *ſhapen in iniquity, and in ſin did their mother conceive them*, Pſalm li. 5. Are *the children partakers of fleſh and blood? He alſo himſelf likewiſe took part of the ſame. He took on him the ſeed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren*, Hebrews ii. 14, 16, 17.

2. Jeſus Chriſt was not only made what his people were, but he came where they are. He came into the world, their dwelling-place, and came down from heaven into the earth, John vi. 38. Never did any perſon come down from heaven but Jeſus Chriſt. Neither could he come down from heaven, if he had not been God; for that body he took to himſelf, was formed *in the loweſt parts of the earth*, Pſal. cxxxix. 15. (as well as the body of other men), though in a ſingular manner. What marvellous grace and love was here, that the eternal Son of God would not only take on him his peoples nature, but would come and dwell where they dwelt, and that with delight? See Prov. viii. 30, 31. *Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him*, as the Son with the Father. It is very like to that in John i. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God.*

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Ver. 14. *And the Word was made flesh, and dwelt among us.* But see farther what is said, Prov. viii. 31. *Rejoicing in the habitable part of his earth, and my delights were with the sons of men.* When was this? *From everlasting, or ever the earth was,* ver. 23. *While as yet he had not made the earth,* ver. 26. How marvellous is this expression, that God's Son, the eternal Wisdom of the Father, did eternally *rejoice in the habitable part of the earth,* when there was no earth; and that *his delights were with the sons of men,* when there was no man, nor son of man, in the earth? But *the habitable part of the earth,* though not yet made, was the place he was to come into, for redeeming his people. And as he delighted in it from eternity, he came triumphantly into it, in the fulness of time: Heb. x. 7. *Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* He also loved the ground his bride was to tread on, the earth where they were to live in, and where in time he was to court the heart and win the love of his people.

3. Our Lord went where his people deserved to go. There is a good sense of that harsh-like word, *He descended into hell.* It is a popish fable, to imagine, that Christ, after he died, went down into the place of the damned, either to suffer, or to do any thing there. His humiliation was accomplished in his dying, and lying in the grave for a time. But if we take it in this sense, that that stroke of divine justice that his people by sin had deserved, Christ did feel and bear; this is the usual voice of the gospel. The sword of justice was roused, furbished, and drawn against Jesus Christ, and his soul pierced thereby, Zech. xiii. 7. He was apprehended, accused, arraigned, condemned, and executed, most unjustly and wickedly by men, but most righteously by God. Mens putting of Christ to death, was the most unjust and wicked act that ever was done in the world. But the Lord Jehovah's part in it, was most just and righteous. If you have ears to hear it, this is a sure truth, Never did a damned

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finner deſerve hell more juſtly, nor was, or ſhall be ſent into it more righteouſly, than the ſpotleſs Lamb of God deſerved the ſtroke of divine juſtice for the ſins of his people laid upon him. It was indeed infinite grace and love in the Father, to ſubſtitute his only begotten Son to be the Saviour of ſinners, 1 John iv. 9, 10. It was infinite grace in our Lord Jeſus Chriſt, to condeſcend to be the ſacrifice for ſinners, 2 Cor. viii. 9. But when both are done, juſtice was glorified in the execution of this ſacrifice, Rom. iii. 25, 26.

4. Our Lord alſo went whither he had a mind to bring us; and that is, to heaven. And yet all this is ſhort of *being with him where he is.* On this, conſider, 1. How he went, and left his people: Luke xxiv. 50, 51. *And he led them out as far as to Bethany; and he lift up his hands, and bleſſed them. And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.* A bleſſed way of going hence. Our bleſſed Lord came into the world, as the greateſt bleſſing that ever it got. He bleſſed his people while he was with them, and bleſſed them at parting, and will return again to bleſs them more. The laſt uſe our Lord made of his lips on earth (*into which grace was poured,* Pſalm xlv. 2.), the laſt uſe he made of his holy hands, was to bleſs his people; and the force and virtue of that bleſſing remains to this day, and will until his return. He went away bleſſing, and will come again bleſſing. He *aſcended with a ſhout,* Pſalm xlvii. 5.; and he *ſhall himſelf deſcend from heaven with a ſhout,* 1 Theſſ. iv. 16. 2. Conſider what he went to heaven for. It was to poſſeſs heaven for us, as *the forerunner,* Heb. vi. 20.; to *prepare a place for us,* John xiv. 2, 3.; to *make interceſſion for us,* Heb. ix. 24.; to mind our concerns while we are here, and to welcome us to heaven when he calls us hence. You may think, that it is far more comfortable for believers now to die, having Chriſt

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in heaven before them, than it was for believers to die before he came into the world, as many did; or to die, and leave Christ in the world, as it may be some did: though his saving grace is the same in all the states he was in. But now we die to *be with him*, Phil. i. 23. to *be where he is*, John xiv. 2, 3.

5. Christ is with his people even while they are here in the world. This is also a great blessing, but short of this *being with him where he is*. There are two seasons when this presence of Christ with his people is known. 1. When they are at their best. When is a Christian at his best? Every one can answer, It is when most of Christ's presence is enjoyed. 2. When is he at his worst? When in great affliction, Isa. xliii. 2. Paul found this presence: 2 Tim. iv. 16, 17. *At my first answer no man stood with me, but all men forsook me.* He had never a friend then and there, but Jesus Christ. *Notwithstanding the Lord stood with me, and strengthened me,* When a believer is greatly tempted, then is he in a bad condition. Peter was warned both of his danger and relief, Luke xxii. 31, 32. Paul had this exercise, 2 Cor. xii. 7, 8, 9. and relief under it; and makes this use of it, *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.* As if he had said, "I have got a troublesome visit from the "devil; but it hath been the occasion of a gracious "visit from Christ. And if the one come first, and "the other follow, the first is to be patiently borne, "and the other to be thankfully received." There is also a presence of Christ with his people, even in their stumblings. Though he be displeased with them for their falling, yet he hath a double care about them. One is, that they may not fall utterly: Psal. xxxvii. 24. *Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.* Another care of Christ about his stumbling children, is, to take them up again. Lastly, Christ's people have his presence with them in dying. And it is a

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precious and needful bleſſing. Will Chriſt withdraw his gracious help and preſence from his people, when it is ſo very needful? Paul calls dying a ſweet name, 1 Theſſ. iv. 14. *ſleeping in Jeſus*. It is a dark place, and a cold pillow, that this ſleep is taken on. But it is the ſweeteſt ſleep that ever the believer took. The body is freed from all pain and trouble, and will be ſweetly awakened at the laſt day. And till then the Spirit is not only with him that gave it, Eccl. xii. 7. but with him that redeemed it, Pſal. xxxi. 5.

But now what Chriſt prays for here, is far beyond all thoſe. He was made what we are; came where we were; ſuffered what we deſerved; went to heaven for us; gives his preſence with us here, in life and death. But more than all is this, *I will have them where I am.*

There are two points of doctrine that I would ſpeak to from this word.

DOCT. 1. *To be with Chriſt where he is, is Chriſt's, and the believer's heaven; that heaven that Chriſt gives, and that believers receive.*

DOCT. 2. *That our Lord's will is ſet upon his people's enjoying of this bleſſedneſs.*

I would at this time conclude with three words of application of what hath been ſaid.

1. Behold how greatly Chriſt loves his people. This prayer of his for them, flowed from his boundleſs love. He cannot be pleaſed without them, and they cannot be happy without him. All the glory and bliſs that Chriſt is poſſeſſed of, doth not fully ſatisfy him, till he have all his people with him. His church is *his body, the fulneſs of him that filleth all in all*, Eph. i. 23.

2. Behold how happy are his people. Moſes ſung this of old, Deut. xxxiii. 29. *Happy art thou, O Iſrael! Who is like unto thee, O people ſaved by the Lord?* Much more may we ſay ſo, when *Chriſt hath appeared,*

ed, who hath abolished death, and hath brought life and immortality to light through the gospel, 2 Tim. i. 10.

3. Learn to pray moderately for the lives of Christ's people. There are some of the godly that are very useful by their gifts and grace; and, if spared, might be of great profit to the church of Christ. Such we should be loth to lose, and their lives we may pray for; yet it must be done moderately. Who can tell but Christ and we are praying counter to one another? He may be saying in heaven, "Father I will "have such a one to be with me where I am;" and we saying on earth, "Lord we wou'd have him to "be with us where we are:" we saying, "We can- "not spare him as yet;" and Christ saying, "I will "be no longer without him." It is the force of this prayer of Christ, "I will have them to be with me "where I am," that is the cause of the death of the godly. It is the force of this prayer that carries away so many of the saints in our day. Christ is saying in heaven, "I will have them where I am. They are "despised in the world, and badly used on the earth: "Father, let us have them where we are." Should not we pray modestly for their lives, while we know not his secret will? and should not we believingly submit to his will, when he reveals it? Say, "Let "them go from us, since Christ calls them to be with "him." It is his will, and their great advantage, Phil. i. 23.

SERMON V.

JOHN xvii. 24.

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

I Entered last day upon the second thing I took up in the matter of Christ's prayer in this verse; which was the blessing Christ prays for to his people, in these words, *That they also may be with me where I am.* In opening of them, I did speak a little, 1. To the force of this word *also.* 2. What it is *to be with Christ.* 3. What *to be with him where he is.* And then raised two points of doctrine. 1. *That the perfect blessedness of the church and people of God, is in being with Christ where he is.* 2. *That it is Christ's will that all his people should partake of, and possess this blessedness.*

To the first of these I would speak, *viz.*

DOCT. 1. *That the perfect and compleat blessedness of the church and people of God, stands in being with Christ where he is.*

Thus Christ expresseth it, John xiv. 3. *That where I am, there ye may be also;* and John xii. 26. *If any man serve me, let him follow me; and where I am, there shall also my servant be.* The apostle sums up the blessedness of the church at the last day in this, 1 Thess. iv. 17. *And so shall we ever be with the Lord.* So also in 2 Cor. v. 6. 8. it is called *being present with the Lord.* And in Phil. i. 23. it is called *being with Christ.*

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There are four things I would premiſe concerning this matter, that may be of uſe to regulate your thoughts in hearing and ſtudying the word of God about heaven.

1. This bleſſedneſs is greatly in the dark to us. It is an enjoyment *within the vail*, as Heb. vi. 19. And it is neceſſarily ſo. The thing we deſire to be informed in, is, What it is *to be with Chriſt where he is?* And here every thing is dark and deep. What Chriſt is, where he is, what it is to be with him, who can tell or know? When the beloved diſciple, who lay in Chriſt's boſom on earth, is ſpeaking of this bliſs, in 1 John iii. 2. he ſaith, *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* Why! Did never John *ſee him as he is?* No. They that ſaw him in his humbled ſtate, ſaw him under a vail, which his work rendered neceſſary for a time. And believers, that now ſee him by faith, ſee him not as he is; but only ſee him as painted forth to us in and by the goſpel, as Gal. iii. 1. No man can know what it is to *ſee Chriſt as he is*, till he do *ſee him as he is;* and that is not till he appears. To this belongs that word, 1 Cor. ii. 9. *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* Heaven will be a bleſſed ſurpriſe to all that poſſeſs it. It will be found to be far beyond all the moſt large deſires, and the higheſt expectations, that ever were raiſed in their hearts. So will hell be to all the heirs of wrath, vaſtly above all their fearful expectations, Heb. x. 27.; and the foretaſtes of it, that are great in ſome wicked men: Pſal. xc. 11. *Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.* No man can over-fear God's wrath; and no man can over-rate the glory to come. In that matter, the Lord *doth exceedingly abundant above all that we ask or think*, Eph. iii. 20.

2. There is ſome light about this in the word, that helps us to know ſomewhat of this bliſs of *being with Chriſt where he is.* There are three ſpecial ends the Spirit of God deſigns, in making any mention of the heavenly ſtate and glory. 1. To diſparage this world, and all things either enjoyed or expected in it; and that both as to the worldling, as Pſal. xvii. 14, 15. where the portion of the ungodly in this life, and the bleſſedneſs of the righteous in that to come, are expreſſed. So doth our Lord compare the two ſtates, to diſparage the preſent, and to prefer the future, Luke xx. 34, 35, 36. and Matth. vi. 19, 20. And heaven is alſo ſpoke of, in compariſon with, and preference above the beſt ſtate of Chriſtians in this world, 2 Cor. v. 1, 2. and Phil. i. 23. 2. Heaven is ſpoke of in the word, to invite and allure men to ſeek it. It is *the prize of the high calling of God in Chriſt Jeſus.* And all ſhould *preſs towards this mark*, Phil. iii. 14. They ſhould *run ſo as they may obtain it*, 1 Cor. ix. 24. as being the *one thing needful, and that good part, or portion*, Luke x. 42. 3. The word ſpeaks of heaven, and the glory to come, to encourage the people of God, and heirs of glory, under all their trials and troubles in this life. If it had not been for this, the Lord might have kept the glory to come, amongſt many other *ſecret things that belong to him*, Deut. xxix 29. But he knew, that *through much tribulation* his people *muſt enter into the kingdom of God*, Acts xiv. 22.; and that the hope of glory was a proper and needful cordial to ſupport their hearts in all their ſorrows. And be ye aſſured of it, that if ever ye be in the depths of diſtreſs, (and who is ſecured againſt them?), ye will find, that nothing ſhort of the believing views and lively hope of glory, will be able to keep you from ſinking. *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living*, ſaid David, Pſal. xxvii. 13. And they have little of David's ſpirit, that think that David had no better *land of the living* in his eye there, than the land

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of Canaan, in which he lived as a ſtranger, though he were the King of it. So alſo ſaith Paul of himſelf, and of all believers in Chriſt, 1 Cor. xv. 29. *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* For theſe ends the Lord ſpeaks of heaven in the word; and not to gratify the curioſity of men, but rather to check it.

3. This I would premiſe, that this light that ſhines in the word about heaven, is only a light to be ſeen by the eye of faith. None but a believer can know rightly what the word ſpeaks of heaven. Unbelievers are blind, and cannot ſee far off, 2 Peter i. 9.; but the believer doth ſee afar off, Heb. xi. 13. The word is light in itſelf, and ſhines in that light, as the ſun is light in itſelf: ſo that, if all the world were blind, the light of the ſun would be no leſs in itſelf than it is; but it would be a light to none; for it is light to none, but to them that have eyes. Even ſo it is with the light of the word. It ſhines brightly in itſelf, but the blind unbeliever ſeeth nothing of it. He is both blind and vailed, 2 Cor. iv. 3, 4.

4. *Laſtly,* This I would premiſe, that the experience of believers in this life, is a great help to them in knowing what heaven is. Now, let us join all theſe four together: There is no full and perfect knowing what heaven is, till we be in it; There is no right knowing of heaven, but in the light of the word; That light in the word can only be taken up and perceived by the eye of faith; And this faith is much ſtrengthened by experience. If believers themſelves had not ſomewhat of this experience and ſpiritual feeling, they would be much more in the dark about the glory to be enjoyed in heaven than they are.

On this head of ſpiritual experience, I ſhall not mention any great and extraordinary enjoyments which the Lord, in his grace and wiſdom, is pleaſed in ſome ſpecial ſeaſons to indulge ſome of his people with. But I would only ſpeak of ſome ordinary ones, which lie level with the experience of all true believers, and

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are of great advantage to them, as in many other things, ſo ſpecially to raiſe and keep up right and high thoughts of heaven. As,

1. The revelation of Jeſus Chriſt. This works faith; faith, union with Chriſt; union works communion with him; communion is the believer's bliſs. This ſpring of all, the revelation of Jeſus Chriſt, is of two ſorts. 1. The revealing of Jeſus Chriſt in and by the goſpel. This all that have the goſpel have, and many have no more; and they all periſh that have no more. 2. The revealing of Chriſt to the heart, by the Spirit of Chriſt, prayed for, Eph. i. 17. This Paul got, Gal. i. 16. He *revealed his Son in me.* It is certain, that a man may read oft all the new teſtament, and hear the moſt able miniſters preach Chriſt all his days, and yet remain ignorant of Jeſus Chriſt, and periſh. The apoſtle in Eph. i. 17, 18. joineth the knowledge of Chriſt, and the knowledge of heaven, together. He prayeth, *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto them the Spirit of wiſdom and revelation, in the knowledge of him: the eyes of their underſtanding being enlightened: that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.* Doth heaven ſtand in *being with Chriſt where he is?* How is it poſſible that that man ſhould know what heaven is, who knows not who Chriſt is? And none can know Chriſt, without a revelation, Mat. xi. 27. and that by the grace of the Spirit of Chriſt, working on the heart in and by the light of the word of Chriſt.

2. The experience of believing in Jeſus Chriſt, and of living by faith on him, Gal. ii. 20. is a great help to the knowing of heaven. We know, that there is no faith of this ſort in heaven. Faith is the traveller's, the runner's looking to Jeſus, while the race is not yet finiſhed, Heb. xii. 2. But the glorified above look on, and behold him ſo as we cannot diſtinctly apprehend, 2 Cor. v. 7. *For we walk by faith, not by ſight.*

ſight. And they above *walk by ſight, not by faith*. You may ſay, that ſince there is ſuch a difference betwixt the two ſtates, of *faith* and *ſight*; how then can the experience of believing afford any light and help to know what heaven is? In anſwer to this, I would have you conſider, 1. That *faith*, though oppoſed to *ſight*, yet is it, in its exerciſe, a ſort of ſpiritual ſeeing. So is it oft expreſſed, both with reſpect to the author of it, and the actings of it. See how it is wrought by its author, 2 Cor. iv. 6. *For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* And as it is wrought by light, faith acts in ſeeing. Thus the great old-teſtament believers are ſaid by their faith to have *ſeen the promiſes* (*i. e.* the bleſſings promiſed) *afar off*, Heb. xi. 13. And it is a *looking at things not ſeen*, 2 Cor. iv. 18.; that is, things not preſently poſſeſſed, nor fully known. Faith is indeed deſcribed in Heb. xi. 1. to be *the evidence of things not ſeen*. And that deſcription, (rather than definition), as it doth determine what the nature of the objects of faith are, *things not ſeen*; ſo doth it plainly expreſs, that the act of faith is drawn forth by an *evidence* of theſe unſeen things. And this evidence and demonſtration is in the word of God, which the believer ſeeth, is perſuaded by, and reſts upon. "I know not, ſaith "he, all the great and good things that God hath "promiſed; but I know God hath promiſed them; "and though they be hidden in the promiſe, yet be- "cauſe they are ſecured thereby, I will embrace them "in the promiſe, until performance come." As it is expreſſed in ver. 13. *Theſe all died in faith* (But how lived they? By faith alſo.), *not having received the promiſes*, (*i. e.* in their accompliſhment; but the promiſes themſelves they had, for on them their faith ſtood); *but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.* Here is

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an account of old teſtament believers faith, that is enough to ſhame and humble moſt new teſtament believers. If we be helped at any time to ſet our Amen of faith to the promiſe of eternal life, we think it is a good length. But alas! when do we find this *ſeeing afar off*, this *perſuaſion*, this *embracing*, this *confeſſing and declaring plainly that we ſeek and look for this heavenly country?* as in ver. 10, 14. 2. Conſider, more particularly, faith in Jeſus Chriſt. It always, (1.) Riſeth from a diſcovery of him. (2.) Acts in an approach to him. Hence ſo oft by himſelf faith is called *coming to him*, John vi. 37, 44, 45. (3.) And in that act intends and ſeeks eternal life in and by him. 3. Conſider the native and immediate effect of faith. It is union with Chriſt. He draws to bring them near, they believe to be near to him. His *drawing* and their *coming*, makes it up. Is then the ſtate of glory, in *being with Chriſt where he is?* Surely, then, ſuch as are united to him by faith, and have him *dwelling in their hearts by faith*, Eph. iii. 17. and are *living* daily *by faith on him*, Gal. ii. 20. muſt have a great help to know better what it is to *be with Chriſt where he is*, than any unbeliever can.

3. There is the experience of communion with Chriſt, that is a farther and nearer help to believers to know what it is to *be with Chriſt where he is*. When Chriſt is revealed, he is believed on; when he is believed on, Chriſt and the believer are united; when the union is made, communion follows. This communion ſtands in theſe four.

1*ſt*, In a mutual intereſt of the perſons united. Communion is that whereby Chriſt is ours, and we are his; as Cant. ii. 16. *My beloved is mine, and I am his.* All that Chriſt is, is ours for our ſalvation; and all that is ours, is his for his glory and ſervice: that as Chriſt hath all right to diſpoſe of us, and of all that is ours, becauſe we are his; ſo we have a right to partake of Chriſt, and of all that is his, for our ſalvation,

vation, becauſe he is ours. Communion is in the improvement of this mutual right and intereſt. I would name ſome of the bleſſed fruits of this intereſt.

(1.) By virtue of this intereſt, Chriſt's righteouſneſs is a believer's for his perfect juſtification. The righteouſneſs is perfect, and ſo is the juſtification. No glorified ſaint was more perfectly juſtified, than Paul was in the day he was made a believer on Chriſt. If perfect righteouſneſs be the ground on which a believing ſinner is juſtified, (as the goſpel plainly declares), the juſtification muſt be perfect alſo. If juſtification be ſought by the law, and by works, the ſeeker of juſtification muſt ſtill be doing, and can never have done; but is indeed undoing himſelf, diſhonouring Chriſt, Gal. ii. 21. and *fruſtrating the grace of God;* and not only rendering his juſtification imperfect, (for *the law made nothing perfect*, Heb. vii. 19), but impoſſible, Rom. viii. 3. It is impoſſible for God's holy law to juſtify a ſinner; and never was appointed for that end, but rather to condemn, Rom. iii. 19.; to ſtop ſinners mouths, and to bind them over to the judgment of God; till the righteouſneſs of God, without the law, come on them, to abſolve them, Rom. iii. 20, 21, 22.

(2.) By virtue of this intereſt in Chriſt, the believer receives the Spirit of Chriſt for his ſanctification: not indeed for his perfect ſanctification, but for the perfecting of ſanctification. Chriſt's righteouſneſs is never applied imperfectly; for to whomſoever it is imputed, it is made over wholly, and to all the intents and purpoſes it was wrought out, and brought in, by Chriſt for. But the Spirit of Chriſt is imparted to believers, in meaſure, and in various degrees, as he ſeeth good: Eph. iv. 7. *Unto every one of us is grace given, according to the meaſure of the gift of Chriſt.* By this potent principle, the Spirit of Chriſt, ſanctification is even, at firſt, univerſal in the whole man, and compleat in parts: 2 Cor. v. 17. *If any man be in Chriſt, he is a new creature: old things are paſt a-*

way; behold, all things are become new. He is a new man; is born again; hath a new nature, a new mind, a new understanding, a new conscience, a new heart and affections, and a new life. But though all be new in the believer, there is nothing in him that is perfectly new. He needs daily to pray, as Psalm li. 10. *Create in me a clean heart, O God; and renew a right spirit within me.* Yet, notwithstanding of all the weakness of this new creature, the mixture and neighbourhood of the flesh, its contrary, and of all opposition it meets with from it, and of the low state it is oft brought into by the captivating power of sin; yet doth the power of Christ's Spirit not only preserve the holy seed in the heart, but doth raise it up again, and will certainly perfect it. There was never a saving work of Christ wrought in the heart of a poor sinner, that Christ ever left to be matter of triumph to the devil. Christ is a wise builder: when he lays the foundation, he knows what the perfecting of it will cost him, is provided with it, and resolved to lay it out, and to finish his work: Phil. i. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform* (or *finish*) *it until the day of Jesus Christ.*

(3.) By virtue of this interest in Christ, believers have all Christ's fulness for their supply. He is *all in all* to them, Col. iii. 11. *It pleased the Father, that in him should all fulness dwell,* Col. i. 19. And surely this lodging of all fulness should please, and doth highly please all believers: John i. 16. *And of* (or *out of*) *his fulness have all we received, and grace for grace.* Eph. iv. 7. *Unto every one of us is given grace according to the measure of the gift of Christ.* Whence had Paul and John all their grace? Out of Christ's fulness. Whence was it that they received so much grace beyond others? It was *according to the measure of the gift of Christ.* But the stock and treasure is common to all believers. They are *partakers of Christ,* Heb. iii. 14. and *called to the fellowship of his Son Jesus Christ*

Chriſt our Lord, 1 Cor. i. 9. The apoſtle in Col. ii. 8, 9, 10. giveth a needful warning, *Beware leſt any man ſpoil you through philoſophy and vain deceit.* But how ſhall we know and diſcern the ſnare? It is *after the tradition of men, after the rudiments* (or *elements, or principles*) *of the world, and not after Chriſt.* His argument to inforce this warning, is deep and ſtrong, verſe 9. *For in him dwelleth all the fulneſs of the godhead bodily.* It dwelleth really, ſubſtantially, in this one man, Jeſus Chriſt. So that they do deceive you, that direct you to any for ſupply but to him. If ye would *be filled with all the fulneſs of God*, as Eph. iii. 19. you muſt ſeek it, and find it in him, *in whom all the fulneſs of the godhead dwelleth bodily.* And this ſhall not be in vain: *And ye are complete in him*, verſe 10. Never did, never could a believer uſe this fulneſs ſuitably to all its worth in itſelf, and to the gracious right he hath to uſe it.

But what is there in believers that Chriſt hath communion with? All good is in him, and this is the believers all; and therefore it is eaſy to underſtand what their communion with Chriſt is, and what his communications to them are. He clothes and covers them with his righteouſneſs, ſanctifies them by his Spirit, and ſupplies them out of his fulneſs. But is there any thing in his people that Chriſt hath communion with? I anſwer, Yes, there is; and that it is all in them, that either is conſiſtent with their union with him, or that flows from that union.

(1.) Of the firſt ſort is all the bad that is remaining in them. For as the grace of union with, and relation to Chriſt, was not ſuſpended and delayed till they were faultleſs; ſo this grace when diſpenſed, doth not preſently remove faultineſs, as it will when this union and communion is perfect, which Chriſt here prays for. Chriſt's body is made up of ſinful members; and they are, even while ſin and infirmity cleaves to them, united to a ſinleſs, glorious head. And it is the great glory of his grace, that he takes ſuch members into

union with himſelf, and maintains that union by communion with them as their need requires, till the bleſſed day comes that is here prayed for, when this union ſhall iſſue in that communion that ſhall quite remove fault and infirmity in his people. To deny that Chriſt hath any intereſt, and concern, and work about what is bad in his people, is to deny our fellowſhip with him, in thoſe things wherein we are moſt needy of it, and moſt ſenſibly benefited by it: for our own ſinfulneſs and infirmity is better known to us, and ſenſed by us, than his righteouſneſs and perfect fulneſs; neither is the latter ſo well known to us, as by its gracious application to our relief under the former. So our ſinfulneſs (I mean, that that remains in believers, even in the beſt of them) ſerves for magnifying his forgiving grace. He that bids us *forgive our brother that ſinneth againſt us, not only ſeven times, but ſeventy times ſeven*, Matth. xviii. 21, 22. doth forgive his people many more times, and many ſins, even *all* of them, Pſalm ciii. 3.; *all our treſpaſſes*, Col. ii. 13. And how bleſſed is that communion, when the blood of ſprinkling ſpeaks peace and pardon to a troubled conſcience! Our corruptions and ſpiritual diſeaſes are the ſubjects of Chriſt's care. And his care about them, is to cure them, and to keep his people from dying under them. The greateſt hand is uſed by tender parents, about their ſick and wounded children. That man never knew the guilt of ſin rightly, that thinks that any thing leſs or elſe than *the blood of the Son of God can cleanſe from it*, 1 John i. 7. And that man never ſaw the corruption and plague of his heart rightly, that is not perſuaded, that only the great phyſician, Chriſt, can cure it. And no man can employ him rightly for the one, and not for both. And they do but deceive themſelves in their religion, whoſe main heart-exerciſe is not with Chriſt for both. Alas! there are many diſquieted conſciences, and many defiled hearts and lives, in many that are called Chriſtians; and ſome of them are oft complaining,

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and ſometimes ſinking in their complainings; and that becauſe they do not believe, and lay this truth to heart, that the cleanſing and purging the conſcience from the guilt of ſin, and the purifying of the heart and life from the dominion of ſin, are Chriſt's proper works. The firſt he doth by the ſprinkling of his blood, the other by the power of his Spirit, 1 Cor. vi. 11. Tit. iii. 4.----7. And all that uſe any other means for theſe ends, not only labour in vain, but ſin greatly againſt God, who hath *made Chriſt unto us wiſdom, and righteouſneſs, and ſanctification, and redemption; that no fleſh ſhould glory in his preſence; and that he that glorieth, might glory in the Lord*, 1 Cor. i. 29, 30, 31.

Not only are our infirmities, ſinfulneſs, and diſeaſes, under the gracious care and cure of our Lord Jeſus Chriſt; but our perſons, our ſouls, our bodies, and all our lots and concerns, are at his diſpoſal, to his glory and ſervice. And every believer, in every diſtinct acting of faith, doth yield up himſelf, and all he is and hath, unto Chriſt's dominion. "Grant me "thy ſalvation according to thy promiſe, and guide "me in the way according to thy will:" Pſal. cxix. 94. *I am thine, ſave thou me.*

(2.) Chriſt hath communion with his own good in them. All that is in us that is our own, is bad: and all that is good in us, is of his giving and working. All our graces, are his fruits, Cant. iv. 16. and v. 1. They are all of Chriſt's planting, watering, and ripening: and he feeds on them as *his pleaſant fruits*. All the ſpiritual ſervices and duties that believers perform, are all of them fruit growing from their abiding in the vine, Chriſt, John xv. 4, 5. and are pleaſing to him. And ſurely when it is ſo, the believer finds ſweet profit by it: Rev. iii. 20. *I will ſup with him, and he with me.* It is eaſy to conceive how we may feaſt with him; for he hath all. But how can he feaſt with us, who are nothing, and have nothing? He doth it two ways. 1. He feaſts with his people

on his own ſtore of grace he brings with him. As David ſaid, 1 Chron. xxix. 14. *Of thine own have we given thee;* ſo doth Chriſt ſay, "It is of mine own "I feaſt with thee, O believer. All thy faith, love, "repentance, ſervice, are my gifts, my grace, that "I bring with me, and am delighted in." 2. Chriſt may be ſaid to feaſt with his people, in and by that pleaſure he hath, not only to give, but to ſee them feed on what he brings with him. Would you feaſt Jeſus Chriſt, believers? Feed on him with holy hunger. Is a kind mother delighted with her hungry babe's ſucking at her breaſts? Is it not as a feaſt to a charitable man, to ſee a perſon eat heartily of the food he gives him? Much more is it a feaſt to our Lord, to ſee ſtarving ſinners feeding on the bread of life, and drinking of the water of life? Hear his voice, Cant. v. 1. *I am come into my garden, my ſiſter, my ſpouſe; I have gathered my myrrh with my ſpice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.* "It is all mine, all of my prepar-"ing; uſe it freely, feed plentifully; you are high-"ly welcome." But, alas! moſt Chriſtians may give the anſwer that follows, ver. 2. *I ſleep, but my heart waketh.* Chriſt's gracious offers and invitations are heard by us, as betwixt ſleeping and waking: and ſo is it ſeen in the ſorry entertainment we give them, and hence follows the poor life that many of us lead.

So much for the firſt thing in communion, mutual intereſt.

2*dly*, This communion hath converſe in it. It ſtands, not only in the mutual intereſt that each hath in another, but alſo in converſe one with another. This is what the apoſtle hath in 1 John i. 3. where we have two *cummunions* or *fellowſhips* ſpoke of; the fellowſhip of Chriſtians with one another, and the fellowſhip that Chriſtians have with the Father and Son: and that this ſecond fellowſhip is mutual as hinted in ver. 7. *If we walk in the light, as he is in the light,*

light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. They then that know beſt by experience, what it is to be with Chriſt on earth, in walking with him and in him, will know beſt what it is to be with him where he is. The greateſt enjoyments of Chriſt here, are the beſt helps to conceive of what is to be received in heaven.

3*dly*, This converſe breeds likeneſs to Chriſt. The nearer a man is to Chriſt, the more converſe he hath with him; the more like he grows to Chriſt. Compare 2 Cor. iii. 18. with 1 John iii. 2. Paul ſpeaks of Chriſtians in this life, John of the ſame perſons in the next life; and both ſpeak of likeneſs to Chriſt, and as wrought the ſame way, by *ſeeing and beholding of his glory*. Perfect likeneſs to Chriſt, flows from a perfect beholding of his glory; and a begun likeneſs to him, from a begun beholding of his glory by faith. The apoſtle in 2 Cor. iii. 7. ſpeaks of *the glory of the countenance of Moſes, which was ſuch, that the children of Iſrael could not ſtedfaſtly behold his face, which glory was to be done away*. In this, the apoſtle reſpects that paſſage in Exod. xxxiv. 29.----35. It is this, that Moſes, returning from the mount, after his ſecond forty days abode there, had, by his long converſe with God, a beam of heavenly glory impreſſed on his face. Whether it continued all his life after, or not, the word is ſilent about it; and therefore we ſhould not be poſitive. But this may ſafely be drawn from it, that the more near and continued that our converſe with Chriſt on earth be, the more heavenly likeneſs to Chriſt is impreſſed on the ſoul. Hath not this been known to many, that when they had been long ſtruggling and ſtriving with, and bewailing of a body of death, and of ſtrong corruptions and diſtempers, that rendered them unlike to Chriſt, and lothſome in their own eyes; if he be pleaſed (as oft he doth) to draw near to them, and *to cauſe them to approach to him*, as Pſal. lxv. 4. how

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ſuddenly and how ſweetly is likeneſs to Chriſt wrought in the ſoul! True nearneſs to Chriſt, and converſe with him, hath always this effect. Communion with Chriſt, if real, is always the life of grace, and the bane of corruption. And let all examine and judge their enjoyments, by this ſure and plain teſt. Have you any thing that you call communion with Chriſt? Doth it not, in ſome meaſure, mortify your luſts, and enliven the grace of God in you? If it do not work both in you, it is not of the right ſort.

4*thly*, This converſe with Chriſt, and this likeneſs to him, breeds love and delight. It is not poſſible it ſhould be otherwiſe. So great mercies in themſelves, ſo great bleſſings to us, and ſo much of God's love to us, ſhining in the giving of them, muſt raiſe love and delight. This is one of the fruits of communion with Chriſt; Cant. ii. 3. *I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte.*

The tree of life, Jeſus Chriſt, hath a refreſhing ſhade to the weary ſcorched traveller; and he hath fruit for the hungry ſoul. Sit down under his ſhadow, eat of his fruit, and you muſt find it ſweet to your taſte. *O taſte and ſee that the Lord is good,* Pſal. xxxiv. 8. *If ſo be ye have taſted that the Lord is gracious*, 1 Pet. ii. 3. See how the ſame apoſtle ſpeaks of the communion that believers have with Chriſt, 1 Pet. i. 8, 9. *Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.*

So that ye may perceive, that what the Lord is pleaſed to afford to his people here, in communion with Chriſt, gives a great help to believers to know better, what it is *to be with Chriſt where he is*, than any unbeliever can; and that they who have the greateſt experience of theſe things, have an advantage in this matter beyond ordinary believers.

So much of theſe four things that I thought fit to premiſe. That the glory of the heavenly ſtate is

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greatly in the dark to Christians while on earth; That the only light wherein any thing of it can be known, is the light of the word; That this light of the word is light only to the eye of faith; and, lastly, That faith is helped in this discovery, by experience.

It now follows, to speak unto this that heaven stands in, in *being with Christ where he is.* And this I would give in these four things.

1. It stands in perfect immediate presence with Christ. All the presence that Christ affords, and his people now enjoy here, is, in regard of this, but *absence from the Lord:* 2 Cor. v. 6. 8. *Knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.* I am sure, that there are few Christians, but think, that if they did but enjoy that of Christ that Paul did often, they would think it a great presence. But Paul counts, that as long as he dwelt in the body, he was but absent from the Lord. Perfect presence is, when all on both sides is present; all of Christ, and all of the Christian. But now all of Christ is not with us; and all of us is not with him. On his part, we have Christ's Spirit, word, and grace. On our part, there is present with him, our hearts, and the workings of our faith, and love, and desire, towards him. But this presence is imperfect, and mixed with much distance and absence. And this sort of presence with Christ, is but mediate. There are some midses, glasses, and helps, which, though useful now, will be useless one day, 1 Cor. xiii. 10, 11, 12. Yet this imperfect presence, and mediate, is more excellent in itself, and more valued by every one that hath tasted it, than the utmost that this world, and the things of it, can give to a worldling, Psal. iv. 6, 9.

2. This *being with Christ where he is,* hath in it perfect and full fruition and enjoyment of Christ.

And here, words and thoughts ſhrink far below the greatneſs of this matter. What it is to enjoy Chriſt, who can tell? Believers are partakers of Chriſt, are in him, and he in them. Faith, when ſtrong, graſps at him, and cleaves to him. Love, when flaming, embraces him ſtraitly; *holds him faſt, and will not let him go*, Cant. iii. 4. When Chriſt's love to us burns and ſhines, and our love to him is kindled thereby, how ſweet is this enjoyment? But all this is far ſhort of what ſhall be enjoyed, when we *ſhall be with him where he is*. The difference is far greater betwixt theſe two, than there is betwixt the loving husband and the beloved wife, entertaining correſpondence by letters to one another, in different and far diſtant countries. Thereby they communicate their heart, and love, and mind, to one another. And this is very comfortable; eſpecially when this intercourſe may be ſpeedy, and in an inſtant, as it is betwixt Chriſt and believers: Iſa. lxv. 24. *And it ſhall come to paſs*, (and bleſſed be he that this often comes to paſs), *that before they call, I will anſwer; and while they are yet ſpeaking, I will hear.* There is no length of time required to carry the believer's mind to Chriſt in heaven; and as ſpeedily can he ſend his mind to them again. But this is far ſhort of the comfort of ſeeing face to face.

3. This preſence, this enjoyment, is in the beſt ſtate and place. It is *where he is*. And ſurely our Lord is well lodged above. All the preſence we have with, and enjoyment we have of Chriſt, is not where *he is*, but where *we are*. And here we are on the dunghill of this earth; having ſin cleaving to us to provoke him, and miſery on us to grieve us. Hence it is both amazing grace in him to grant any thing of his preſence and fellowſhip to us; and hence all that we enjoy of it, is attended with manifold imperfections, inſeparable from our ſtate while we are where we are, and not to be removed from us till we are *where he is*.

4. This

4. This is to be for ever. The greateſt bleſſing hath the longeſt duration; if duration were a proper word to be uſed of eternity, which is juſtly called a *perpetual now.* Chriſt's preſence now where we are, is a choice bleſſing. Believers would fain have it, when they are without it; and would fain have more of it, when they have a little of it; and when they have much of it, they would fain keep it. But they cannot always have his preſence when they would; nor can they always keep it, when they have got it. It may pleaſe him to *awake, and leave them*, Cant. iii. 5. and viii. 4. even when they are beſt pleaſed with his company. And even then he is our beloved, and his love to us the ſame, when *ſtanding behind our wall*, when *looking forth at the window, ſhewing himſelf* (or *flouriſhing*) *through the lattice;* as when *his left hand is under our head, and his right hand doth embrace us*, Cant. ii. 6. 9. Chriſt's ſweeteſt viſits to his people *where they are*, are oft imbittered (to ſay ſo) with the thoughts and fears of his withdrawing. "Now, ſaith the believer, I have a clear ſky; but "how ſoon may the weather change, and clouds re-"turn again!" But in the ſtate of glory above, when we *ſhall be with him where he is*, no fears, no ground, or ſuſpicion of any ſuch thing, ſhall ever enter into the heart of any of the glorified. The ſtate of grace is a ſure ſtate, of God's making. No veſſel of grace and mercy ſhall ever be emptied of it. But it is not a ſure ſtate to every believer's thinking; for fears of miſcarrying may be, where no real danger is. But the ſtate of glory is not only ſure and unchangeable, as it is of God's gracious making, but it is ſo as to every glorified perſon's thinking. No pillars in the upper houſe can ſhake, Rev. iii. 12. Pillars in the lower houſe may ſhake, but never are removed. But in heaven, there is no danger, no fear, nor any cauſe of either, to eternity. *We ſhall be ever with the Lord*, 1 Theſſ. iv. 17.

APPLICATION. 1. See how great Christ's intereſt is in our ſalvation; how juſtly he is called *our Saviour*. He hath bought and redeemed the kingdom for the heirs, and the heirs for the kingdom. He as ſlain is made the way to it, Heb. x. 19, 20. He is the guide to heaven, and *captain of our ſalvation*, Heb. ii. 10. He wills it to them in his teſtament, Luke xxii. 29.; welcomes them to heaven, when he calls them by death, Acts vii. 59.; and he, as fully enjoyed, is heaven itſelf.

2. Wonder not at this, that few are ſaved. From his doctrine you may ſee the cauſes thereof. We find Chriſt teaching this doctrine of the fewneſs of the ſaved, in Matth. xix. 23. 26. Mark x. 23.---27. and Luke xviii. 24.---27. It is thrice recorded, and on the ſame occaſion, and with the ſame ſenſe of it, in his diſciples. The occaſion of Chriſt's teaching it, was the great zeal of a young rich man, in aſking of our Lord the way to heaven, and his ſudden recoiling when Chriſt touched his idol. On this occaſion Chriſt teacheth, *How hardly ſhall they that have riches, enter into the kingdom of God! His diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdom of God!* Mark x. 23, 24. Upon Chriſt's repeating and explaining his words, it is ſaid, ver. 26. *And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?* Why were they ſo aſtoniſhed, and *exceedingly amazed?* as it is ſaid in Matth. xix. 25. Were there not many poor people, that had no riches, nor any temptation to truſt in them, (and ſuch the diſciples themſelves were), who might be ſaved? Their amazement ſeems to have its riſe from this, that if one ſnare, as that of riches, did ſo endanger a man's ſalvation, what greater danger were all men expoſed unto, by manifold temptations, and diſorders of their hearts? But as to the doctrine before us, that *being with Chriſt where he is, is heaven*, I may juſtly confirm

firm from it what Christ taught, that few shall be saved. For few know what it is, nor the way to it; and indeed no natural man can know what they are. When our Lord is again preaching this doctrine, in that noted place, Matth. vii. 13, 14. he saith, *Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* According to the frame of mens spirits, they frame thoughts of heaven, and of the way to it. The Turks paradise is brutish; the Popish paradise is little better. The natural philosophers conceptions of heaven are more manly, though carnal. Only a true Christian can have a right thought of heaven; because he knows Jesus Christ, and communion with him. Christ himself is the way to heaven, as he is a slain Redeemer; and Christ himself is heaven itself, as he is a glorified, enjoyed Redeemer. All this is unintelligible and incredible to every natural man. Can ever that man count it blessedness to be with Christ above, who counts it a piece of misery to be in his company on earth? And is it possible that such can be saved, that neither know what heaven is, nor the way to it, and do dislike and hate both the way and the end, as revealed in the word, and as impressed on the hearts of all the godly in all ages?

3. Lastly, Would you secure heaven to yourselves? See to get into Christ by faith; seek acquaintance with him, press after communion with him. Let all your thoughts of heaven, all your care to secure your possessing of it, and all your exercise in pressing towards it, let all center in this one person, Jesus Christ. Alas! how many poor Christians are there, who go awkwardly to work about salvation? how poorly they fare? how sorrowfully they live? and how many of them die in darkness? and all because they mind not Christ

Chriſt rightly, as *the way, the truth, and the life!* They do attend on all the ordinances of the goſpel; they would fain be in heaven; they often muſe and think on it; and wonder at the greatneſs of the prize; and ſometimes have ſome good hope, through grace, that they ſhall poſſeſs it. But with many theſe are but like *the morning-cloud and the early dew;* and their doubts and darkneſs return upon them; becauſe they do not remember Jeſus Chriſt, and live by faith on him, as the only way to heaven, and as he enjoyed, is the Chriſtians heaven, and as he brings all the ſons to glory. You need no more to ſecure your right to eternal life, than to be poſſeſſed of Chriſt by faith; and you need no better eternal life, than *to be with Chriſt where he is.* He himſelf deſcribes it by this, *that they may be with me where I am.* And ſurely Chriſt beſt knows what heaven is; ſince he bought it, prepared it, and poſſeſſed it, for his people. And he knows the way to it; for he is both the way and the guide to it. *Hear his voice*, therefore, *and follow him, and he will give you eternal life; and ye ſhall never periſh, neither ſhall any man* (or devil, or thing) *pluck you out of his hand*, John x. 27, 28, 29. Rom. viii. 35,---39.

SERMON

SERMON VI.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

THERE are four marvellous things about ſalvation, that ſhould be often thought on by us. 1. That there is ſo high a Saviour as Chriſt is, and ſo great a ſalvation as heaven is, provided for fallen man. There was no ſuch proviſion made for ſtanding Adam, to keep him from falling; no ſuch proviſion for the fallen angels, to reſtore them to their firſt eſtate. But for fallen man this proviſion is made; not for all, but for a numerous remnant, according to the election of grace; and that to bring them to a far better eſtate than that Adam fell from by ſin.

2. That the knowledge of this Saviour, and of this ſalvation, is kept from multitudes as needy thereof as any that have it. The Pagans, Indians in the eaſt and weſt, are as needy of the goſpel as you, and no more unworthy and undeſerving than you; yet you have goſpel-light, and they live and periſh in groſs darkneſs. This is only from his ſovereign pleaſure, as our Lord owns it, Luke x. 21. And that ſovereignty ſhines, and is by us to be owned equally, both in diſpenſing and with-holding the outward means of ſalvation, and alſo in diſpenſing and with-holding the inward effectual grace, and bleſſing of the means.

3. It is marvellous, (though both very ſinful and uſual), that this Saviour and his ſalvation are ſo greatly deſpiſed, by the moſt part of them who need him and

and it extremely, and have the gospel-offer made daily to them. Alas! few mind him, and few care for the great salvation he brings with him, and offers so freely to men. No man under the gospel miscarries eternally, no man or woman perisheth, without Jesus Christ, but such as do not in heart care for him and his salvation. And justly do they deserve to perish, and dreadfully shall their perdition be.

4. It is marvellous, that this blessed Saviour and his great salvation are yet given to a multitude of refusers. All by nature are unworthy, many reject the offer often; yet grace prevails at last on some of them, and makes them willing. There are many in the world (but they were thought on by him before the world was made) from whom Christ will take no refusal, though they give him many; as Jer. xxii. 21. *I spake unto thee in thy prosperity, but thou saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyedst not my voice.* Yet to many such there is a time of love fixed; and when it comes, they are spoken for, spoken to, dealt with, and prevailed upon. I cannot say, but they that are early brought to Christ, have some special advantages, both in their being prevented from gross sins, and sad wanderings, and in the opportunities of serving Christ by his grace given them. But I am sure, that the longer any stand out in rebellion against Christ, when they are subdued, they should most of all men admire the grace of their conqueror. Paul, though called when a young man, yet counts that Jesus Christ *did shew forth in him all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting*, 1 Tim. i, 16. Yet, doubtless, Christ hath drawn forth more long-suffering to many sinners, than he did on Paul in his unregeneracy.

Of this Saviour and of his salvation I have been speaking from this part of this excellent prayer. I have been often commending this chapter to you: and though I hope none are so foolish as to think that

that when they have got this chapter by heart, (and I know not any chapter in God's word more worthy of a room in the heart and memory, than this), they may make a prayer of it, as of one of David's pſalms; yet I am ſure we may pray upon it; for though many of the words in it be only fit to be uttered in prayer by the bleſſed mouth that firſt ſpoke them; yet all of them may be food for the faith of every believer.

I have ſpoke of the manner of this prayer; *Father, I will.*

I have alſo entered upon the matter of it; and have taken up four things therein. 1. The deſcription of thoſe he prays for: *Thoſe whom thou haſt given me.* None but Chriſt can deſcribe thoſe they pray for, this way. He only had the book of life before him in prayer. It is a great mercy, if we get ſpiritual light to read our own name in that book; but it is not allowed us, either to deſire or expect to read any other name therein, but our own. 2. The bleſſing that Chriſt prays for to ſuch perſons. And it is expreſſed thus, *That they may be with me where I am.* Whence I did draw two points of doctrine.

OBS. 1. *That the perfect bleſſedneſs of the people of God, ſtands in being with Chriſt where he is.* On this I ſpoke laſt day.

OBS. 2. *It is Chriſt's will to have his people poſſeſſed of this bliſs of being with him where he is.*

Thus ſaith our Lord, *Father, I will that they whom thou haſt given me, be with me where I am.* Thus he ſaith of all them, without diſtinction or exception. This prayer is univerſal, for his whole body of the elect; and particular, for every individual member of that body. As they cannot be perfectly happy, till *they be with him where he is,* (and that they all know); ſo our Lord gets not all his will and mind about them, till they are thus with him. And this we ſhould believe. The meaning of this will of Chriſt about his people's bliſs, is in theſe. 1. It is our Lord's heart's

desire. 2. It is his delight to have them with him. 3. It is his fixed purpose and resolution. His heart is fixed in this, that he will have them all with him. 4. It is his will declared to his Father, in such a manner and season, and with such circumstances, as add great weight to it. 5. It is his will revealed unto us in his written word; and therefore is of great use to believe and rejoice in it. But who can tell (even when Christ hath told us it) what this his *will* is? The *will* of the Son of God, the *will* of a dying Redeemer, the *will* of a man personally united to the Son of God; how far doth it exceed all our thoughts?

In handling of this point, I would,
1. Prove that it is Christ's will.
2. Shew why it is so. And then,
3. Apply it.

I. That *it is Christ's will to have his people with him where he is*, appears from these two. 1. The price he paid for them; and, 2. The pains he takes on them.

1. The great and dear price he paid for them. The price was of infinite value, and the purchase was great. He bought the heirs for the inheritance, and the inheritance for the heirs. Christ in redeeming had respect unto both; and himself, as slain, was the price for both. He bought us and our forfeited inheritance, as he oft declares. And this doth prove, that it is his will and mind that they should possess it. What wise or honest man is at cost to purchase that for another that he will not let him possess? When our Lord laid down his life, yea staked down his crown and glory, and bore so much distress, and all for this, that he might at last have all his people *with him where he is*; sure we must conclude, that Christ's heart and mind was greatly set upon it. The grand view of the good-will of Christ to the saving his people, and having them in heaven, is to be had on his cross.

croſs. The death of the Saviour proclaims his good-will to ſave. He knew he muſt ſave us by dying, and we know that we are ſaved by his death. Therefore he had a deſire and delight to die for his people. *It pleaſed the Lord to bruiſe him*, Iſa. liii. 10; and Chriſt was pleaſed to be bruiſed, Heb. x. 5,---10.

2. The ſecond proof is: The great pains that Chriſt takes on his people to bring them to heaven, proves that his heart is ſet on their poſſeſſing of it. On this proof I would inſiſt in a few particulars.

1*ſt*, Chriſt draws them to himſelf whom he minds to ſave. By nature they are far off from Chriſt, and from ſalvation. By his grace they are brought near, Eph. ii. 13. Chriſt and ſalvation are inſeparable. When Chriſt entered into Zaccheus's heart by faith, then *ſalvation came into his houſe*, Luke xix. 9, 10. Chriſt's drawing of a ſinner, is his working of faith; and the ſinner's believing on Chriſt, is his coming to Chriſt. Thus the nearneſs is obtained. Chriſt is *the author and finiſher of faith*, Heb. xii. 2. But this way of working of faith is a great myſtery, John iii. 8. Believers themſelves find their own faith a great myſtery to themſelves. They often know better the fruits and effects of their faith, than they know the actings of it. And again, they may know better what they do, and what way their hearts act towards Chriſt, when they believe, than they know what Chriſt was doing with them, when he was working faith in them, and making them believers. For uſually Chriſt's work in drawing men to himſelf, is ſo terrible, that they cannot think that any good is meant to them. Little did Paul know what Chriſt meant by his firſt viſit and words to him, Acts ix. 3,---9.; but well knew he afterwards, Gal. i. 15, 16. and oft did he tell it, Acts xxii. and xxvi. The ſum of all he ſaid was this: "I was a bitter enemy to Jeſus Chriſt; yet he was "pleaſed to make me a believer on him, and called "me to preach him, and faith in him, to the periſh-"ing world." When Chriſt is drawing his choſen

by *the cords of love*, (as Hoſea xi. 4.), uſually they are jealous that theſe cords of love are but the gins of an enemy. How is it poſſible that the charge of ſin on the conſcience, the diſcovery of the abominations in the man's heart, and the binding of him over to the righteous judgment of God, (Rom. iii. 19.), can be looked on as gracious methods of Chriſt for drawing men to him? Yet afterwards they know, that all this was done in love, and for their good. Of all the ſins the Lord's people are guilty of, this is the greateſt, and ſhould be deeply repented of, even the rebellion againſt, and reſiſtance they made to the ſaving grace and drawing arm of Jeſus Chriſt. That we walk after the imagination of our own hearts, that we love to wander, that we live in ſin, and love and commit it; all theſe things are proper and natural to ſinners; ſo that tho' all ſhould abhor it, yet none ſhould wonder at it. But when Chriſt is drawing periſhing ſinners to himſelf, that he may ſave them; when he is plucking them out of the fire that will burn them, and out of the water that will drown them; then for men to oppoſe and reſiſt him, (as all do till his grace make them willing), hath ſomewhat in it beyond the common ſinfulneſs of men: yea it is a ſin beyond the poſſibility of the devil, the father of ſin and of ſinners; for the grace of God was never in the offer of the fallen angels, nor did it ever make any aſſault upon them. Yea the reprobates, though many of them ſinfully reſiſt the general drawing of Chriſt by the goſpel, and his Spirit's dealing with them, as in Acts vii. 51. *Ye ſtiff-necked, and uncircumciſed in heart and ears, ye de always reſiſt the Holy Ghoſt: as your fathers did, ſo do ye;* by which they draw on dreadful guilt, and deſtruction, and are made inexcuſable; as our Lord tells them, John xv. 22, 24. *If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin, viz.* their ſin of unbelief: yet they never reſiſt the ſaving arm and deſign of Chriſt to ſave them; as many of the elect do for a while, till the Lord's

Lord's day of power come, which always prevails over all reſiſtance. For, ſure, another ſort of grace was applied unto blaſpheming Saul, than on the traitor Judas; and on Peter ſtumbling, than on Judas falling. Herein Chriſt abundantly proves his mind and good-will to ſave his people, in his drawing them to himſelf, that he may ſave them. So ſaith he in John xii. 32. *And I, If I be liſted up from the earth, will draw all men unto me.* And this he ſaid in one of his ſaddeſt hours, as ver. 27, 28. The devil, and wicked world, (that lieth in his arms, as in 1 John v. 19. *The whole world lieth in wickedneſs*, or *or in that wicked one*), they thought, that if they could once get rid of Chriſt, and ſlay him, that they ſhould never more be troubled with Chriſt, nor with believers on him. But they were utterly diſappointed: and this Chriſt foretels; and it was bleſſedly fulfilled, and will be till his ſecond coming. It is as if he had ſaid, "They deſpiſe the virtue and grace of a living Saviour; and "think if they had ſlain him, there would be an end "of him and of his intereſt on earth. But when "they have done what they would, they ſhall find "themſelves farther from their purpoſe; for I will "put forth the virtue of my death, in drawing multitudes unto me." And it is not unlike, but that within a few weeks after his death, and within a few days after his aſcenſion, there was a greater multitude of ſinners drawn to Chriſt by faith, than were in all the few years he lived and preached on the earth.

So much for this firſt proof of Chriſt's will and mind to ſave his people, from his drawing them unto himſelf, or his working faith on him in them.

2dly, Another proof of this is from his making them meet to poſſeſs heaven, Col. i. 12. Take heed in this matter. No man is meet for Chriſt till he be in him. But he that is in Chriſt, is meet for heaven; and none ſhall poſſeſs it, but he that is made meet for it; and that is a divine work. Chriſt is meet for

ſin-

ſinners, to ſave them. See how meet he is made of God, 1 Cor. i. 30. He is made all we want for ſalvation. Chriſt had no work in the world but for ſinners. And none will employ Chriſt in his ſaving calling and office, but convinced and ſenſible ſinners. None but ſuch can ſee their need of Chriſt; and ſuch as ſee no need of Chriſt, can never employ him by faith: for believing is nothing but a needy loſt ſinner's truſting this able Saviour with his ſalvation. *Chriſt came to ſeek and to ſave that which was loſt*, Luke xix. 10. And the loſt man comes to, and ſeeks ſalvation from Chriſt, and gets it. If a man diſown his own name, *a ſinner*, he therein diſowns Chriſt's name, *a Saviour of ſinners*. If men pretend to uſe Chriſt as a Phyſician, and ſubſcribe not their true name to their petitions, *a loſt, ſick ſinner, bleeding to death by the ſting of ſin and of the law*, he will have nothing to do with them. He will ſay to them, "I came to ſave ſinners; but you are whole and righ-"teous folks, and think you can ſave yourſelves. "It is but a little that ails you, and you think you "can ſoon cure it. But if you try your own art, you "periſh; and your wound is deadly, and no balm "can heal it but mine." Now, no man is meet for Chriſt, till he gets Chriſt. But a man muſt be made meet for heaven, before he gets it. No man can get this meetneſs but by Chriſt; and Chriſt's working of this meetneſs, is the proof I give of Chriſt's mind to give glory to them in whom he works it.

A little on this, What this meetneſs for heaven is; wherein it ſtands; and how Chriſt works it in his people.

This meetneſs to poſſeſs heaven, is twofold; a meetneſs as to the ſtate of the perſon; and a meetneſs as to his nature and frame, that is to be the poſſeſſor of heaven. And the apoſtle in that ſcripture named, Col. i. 12, 13, 14. hints at both plainly enough.

(1.) Meetneſs in the ſtate of the perſon for poſſeſſing of heaven, ſtands in two things. He muſt be reconciled

conciled to the Lord of this good land of heaven, and he muſt be related to this inheritance. Both come by Jeſus Chriſt. Enemies and ſtrangers are unmeet to poſſeſs it; and none ſuch ſhall, to eternity. Yet all men by nature are both enemies to God, and unrelated to heaven. But Chriſt changeth the ſtate of them whom he minds to ſave, and thus maketh them meet to poſſeſs the inheritance. They are made friends, and reconciled to God, by the grace of juſtification; they are made children and heirs, and ſo related to the inheritance, by the grace of adoption. And both are by Jeſus Chriſt; as in Rom. v. 8, 9, 10. and viii. 14. 17. Gal. iii. 26. and iv. 5, 6. Can an enemy expect an inheritance from his enemy? And this is the natural ſtate that God and man ſtand in to one another. Can a ſtranger expect an inheritance in a ſtrange country, where he hath no friend nor relation to leave him any thing, and when the man is ſo poor that he can purchaſe nothing? The apoſtle in Eph. ii. 12. tells them what they were by nature, and what they ſhould remember ſtill: *That at that time ye were without Chriſt;* and what followed on it? *They were aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe,* (Iſrael's peculiar right, Rom. ix. 4. *Who are Iſraelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes*), *having no hope, and without God in the world.* How came the bleſſed change from this woful ſtate? *But now in Chriſt Jeſus, ye who were ſometimes far off, are made nigh by the blood of Chriſt,* ver. 13. *Now therefore ye are no more ſtrangers and foreigners; but fellow citizens with the ſaints, and of the houſhold of God,* ver. 19. So that all that pretend to the hope of heaven, ſhould ſearch well, and make out that they have a right to it, and friends there. And the great friend in heaven is Jeſus Chriſt; who bought the kingdom dearly, and conveys the right unto it freely, to all that believe on him.

(2.) There

(2.) There is a meetneſs for heaven in the nature and frame of the heart of the heir of it. This meetneſs is neceſſary: Heb. xii. 14. *Without holineſs no man ſhall ſee the Lord.* And it is wrought by Jeſus Chriſt in the grace of ſanctification. Thus the apoſtle diſcourſeth plainly in 1 Cor. vi. 9, 10, 11.; where he expreſly ſhews the equal neceſſity of juſtification and of ſanctification, unto the inheriting of *the kingdom of Chriſt, and of God,* and of the intereſt that Chriſt hath in giving them both. It is very remarkable in Rom. viii. 30. one of the deepeſt, and yet one of the cleareſt ſcriptures (deepeſt for matter, and cleareſt for faith) about God's method of ſalvation: *Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* It ſeems to ſome to be ſtrange, that there is no mention in it of ſanctification. Only there is predeſtination, calling, juſtification, and glory. The obvious reaſon of this is, that ſanctification is included in glory. It is not ſo much the way to glory, as it is a piece, and part, and beginning of it. Now, this great work of Chriſt in ſanctifying his people, is ſeen in all his work on them, and way with them, from their regeneration, until their welcome to heaven. About this meetneſs for glory by ſanctification, theſe three things are well known. 1. That they that ſtudy ſanctification the right way moſt diligently, do attain moſt of it. The only way is by faith in Chriſt Jeſus, Acts xxvi. 18. 2. That they that attain moſt of it, think leaſt of their attainments. They ſee ſo much evil remaining in them, as Rom. vii. and ſo much good before them, Phil. iii. 12, 13, 14. that they ſtill preſs forward for more ſanctification. If any man do think himſelf to be very holy, any Chriſtian may not only juſtly queſtion the truth of that pretence, but alſo his having any holineſs at all. For true goſpel-holineſs is a frame of heart and ſoul wrought by the Spirit of Chriſt, that works in believers a holy hatred of all ſin; a loathing

lothing of himself in whom so much of it still remains; and a pressing after that perfection in holiness, which only can be attained when he is where Christ is. 3. That all sensible and wise believers, in their building their faith and hope of possessing glory, and in their believing and pleadings with God for that possession, do lay far greater (yea another sort of) weight on what Christ hath done for them, and hath promised to them, than on that small begun holiness he hath wrought in them; though that also be to be thankfully owned, tenderly cherished, and used as food to their faith.

So much for this second proof, That Christ proves his mind to have his people *with him where he is*, when he not only draws them to himself when they are on the earth, but makes them meet to be with him in heaven. All he hath done for his people when he was in this world, is applied to them for the change of their state; and all he doth in them by his Spirit, is for the change of their frame. And thus by both he makes them meet for heaven.

3*dly*, Another proof of Christ's will to have his people *with him where he is*, is, That he by his Spirit, works in the hearts of his people, desires, faith, and hopes of this bliss. This is both a proof that they shall possess it, and that Christ hath a mind that they should have it. Christ raiseth no desires, raiseth no faith and hope of that which he hath no mind to give. So the apostle argues, 2 Cor. x. 1.----5. *We know* what heaven is, ver. 1. *We groan earnestly*, ver. 2. *We groan*, as *being burthened*, ver. 4. *We are confident always* in these groanings, ver. 6. 8. The reason of all is in ver. 5. *Now he that hath wrought us for the self-same thing, is God; who hath also given unto us the earnest of the Spirit.* So doth the apostle reason in Heb. xi. 16. speaking of the ancient believers before the law: *But now they desire a better country, that is, an heavenly;* (and this desire *they declared plainly*, ver. 14. by word and deed);

wherefore God is not aſhamed to be called their God : for he hath prepared for them a city, i. e. heaven. Their deſiring of it is not the cauſe or reaſon of God's preparing of it; but God's preparing of it was the cauſe of his revealing of it; and his revealing of it by his promiſe to them, was the ground of their believing of it; their faith was the cauſe of their deſire of it; and this deſire, thus raiſed and thus grounded, was a demonſtration to them, that they ſhould ſurely poſſeſs it. And ſo ſhould it be to every believer in all ages. Hath Chriſt raiſed deſires in your hearts *to be with him where he is?* Do ye feel them in your ſouls? And are you daily expreſſing them to him in prayer alone, and in all your attendance on him in goſpel-ordinances? If he hath yet farther opened to you the door of hope, as the day-dawn to thy heavy darkened heart; *lift up your heads* and hearts, *your redemption draweth near*, Luke xxi. 28. *Now is your ſalvation nearer than when you believed*, Rom. xiii. 11.; nearer than when *you firſt truſted in Chriſt*, Eph. i. 12.; nearer than when you firſt begged it of him. Gracious Jeſus will never baulk the deſires of heaven which he himſelf hath put and kept up in thy heart: Pſal. x. 17. *Lord thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear.*

4*thly*, Chriſt's good-will to give eternal life to his people appears in the earneſt he gives to them. This is oftener ſpoke of in the word, than known and felt by the readers and hearers of the word. It is called *the earneſt of the Spirit*, from its immediate author, 2 Cor. v. 5.; *the earneſt of the Spirit in our hearts*, for therein it is put, 2 Cor i. 22.; *the earneſt of our inheritance*, Eph. i. 13. for unto that it refereth. It is ſomething of heaven given to believers on earth; ſome ſpecial preſence of Chriſt manifeſted to them; ſome ſpecial fellowſhip with him, filling them with joy, and peace, and likeneſs to him. How well is this known to them that have it? And how

ſure

ſure is it, that no words can make any other to know it? It is *the hidden manna, that Chriſt gives his people to eat of,* (and no man knows its taſte, but the eater of it, and while he eats of it); and *the white ſtone* Chriſt gives, *and in the ſtone a new name written,* (If it be written, may it not be read by any? No), *which no man knoweth, ſaving he that receiveth it,* Rev. ii. 17. Why is this earneſt given? It is to ſecure the bargain of the new covenant to the believer, and to ſecure him of the poſſeſſion of glory. Therefore is it called *the firſt fruits of the Spirit,* Rom. viii. 23.; *ſealing of believers,* 2 Cor. i. 22. and *to the day of redemption,* Eph. iv. 30. This earneſt muſt be a rich jewel, when the devil that great thief and robber, ſets himſelf ſo againſt them that have got it. It was more than an earneſt that Paul got in 2 Cor. xii. 1, 1, 3. The devil hated Paul from the day that Chriſt took him out of his arms; he hated his gifts, grace, and ſervice; and that Paul knew well, and felt often: but he never fell on him fiercely, as when Paul came down enriched with extraordinary enjoyments. No believer ſhall get this earneſt, if the devil can hinder it; and none can keep it, without a battle with hell. But though Satan by his malice and craft, and our unbelieving hearts, join together (as too oft they do) to rob us of this earneſt, and the ſenſe of it; yet Chriſt will never take it away, nor break the bargain of our ſalvation, Pſal. lxxxix. 33, 34, 35. *Neverthelefs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail,* is the voice of God in the new covenant. It may be a queſtion with ſome, If this earneſt be an univerſal bleſſing to all, or only a ſpecial kindneſs to ſome believers? On the one hand, the diſcouraged complaining mood of ſome Chriſtians ſeems to ſay, that they have it not; on the other hand, many have this earneſt, and that frequently repeated to them. What ſhall we ſay to this queſtion? Theſe things we may be ſure of; that it is a choice mercy, and a great

advantage to a believer to have it; (as the contraries are as ſure, to ſuch as have it not); that it is a great duty to preſs after it; that there are ways and means of God's appointment for reaching it; that there are gracious promiſes of a bleſſing on thoſe means; and that faith and diligence in ſeeking this bleſſing in God's way, is uſually ſucceſsful. It ſeems far ſafer for us, to lay our want of it on our own unbelief, than to reflect upon his word and way.

So much for the firſt thing in this doctrine, Wherein appears Chriſt's will and mind to have his people where he is?

II. *Why it is, and muſt be his will and mind?* Take theſe two accounts of it. 1. Becauſe of his faithfulneſs in the covenant. And, 2. Of his love to his people.

1. Becauſe of his faithfulneſs in the covenant of grace. The cleareſt and ſureſt view of our ſalvation, is to be had in this covenant. Therein we ſee, 1. The elect are given by the Father to the Son, to be redeemed by him, and that he may give them eternal life; as John xvii. 2. *thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.* This charge the Son accepted from eternity, and, in the fulneſs of time, came into the world to fulfill, John vi. 38, 39. They were given to him, on condition of his coming, and redeeming of them by his blood; which condition he fulfilled. 2. They are promiſed to him as his purchaſe by the Father, when the Son hath bought them as he promiſed: Iſa. liii. 10, 11. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied,* &c. 3. The bringing them ſafe to glory, is charged on the Son, and promiſed by him again to the Father: John vi. 38, 39. *For I came down from heaven, not to do mine own will, but the will of him that ſent me.*

And

And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John xii. 50. *And I know that his commandment is life everlasting.* Christ stands engaged by this covenant, to give a good account of all his charge; and he will do it fully one day, when he presents his people to his Father; and will say of all, as Heb. ii. 13. *Behold, I, and the children which God hath given me;* and as he said of a few of them in this chapter, ver. 12. *While I was with them in the world, I kept them in thy name; those that thou gavest me, I have kept, and none of them is lost.* And surely Christ is as good at keeping of his people when he is in heaven, as when he was on earth: for *he is with them always, even unto the end of the world, Amen,* Matth. xxviii. 20. 4. Christ yet further promiseth eternal life to his people: 1 John ii. 25. *And this is the promise that he hath promised us, even eternal life;* as it is the grand comprehensive promise. Yea, Christ himself is called *eternal life,* 1 John i. 2. and verse 20. When Christ came into the world, eternal life came into it; when Christ is shown and revealed, eternal life is made known; when Christ is embraced by faith, eternal life is got: 1 John v. 11, 12. *And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life.* O that all men did but know, how closely, how inseparably, and how eternally, Christ and eternal life are linked together! No eternal life without Christ; no Christ without eternal life. He also promiseth it, as well as contains it: John x. 27, 28. *My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* It is this, and such like promises of eternal life, made by Jesus Christ, that every true believer builds his hope of heaven upon. And thus Christ's faithfulness and truth is concerned in bringing all his people to glory.

2. Con-

2. Conſider Chriſt's wonderful love to his people. True love cannot bear long parting, much leſs everlaſting parting. Chriſt loves his people ſo well, that he muſt have them with him; otherwiſe he ſhould loſe his love, and his beloved; and that cannot be. The love of Chriſt to his people may well be their delight, and their wonder. There is both pleaſure and profit in ſtudying of it. But all our thoughts can never reach to its infinite dimenſions; for it hath *height*, and *depth*, and *breadth*, and *length*, and in all *paſſeth knowledge*, Eph. iii. 18, 19. And becauſe of the ſweetneſs of this theme of Chriſt's love, and becauſe all I ſhall ſay in the application of this doctrine at this time, is to require love to him again; I would ſpeak a little of this bleſſed love of Chriſt to his people, as it is the cauſe of his willing to have them with him where he is.

1*ſt*, Chriſt's love to his people hath no cauſe nor reaſon for it, but itſelf. Love is the only cauſe of his love. Our love to him hath good cauſe, and ſtrong reaſon for it. His own worth in himſelf, his love to us, and the great things he hath done for us, and hath promiſed to us, juſtly deſerve more love than we can give him. But none of theſe things are with us to engage his love to us.

2*dly*, This love of Chriſt not only hath no cauſe in us to raiſe it; but it is a love that acts and moves againſt all things that may juſtly quench love and raiſe lothing. There is not only no worth nor *beauty in us that he ſhould deſire us*, (as the unbelieving world thought, and thinks falſely of Chriſt himſelf, If. liii. 2.) but there is a great deal in us to make us juſtly hateful and lothſome in his eyes. There is enmity to him in our heart and nature; there are provocations in our converſation and walk; there are vileneſs, lothſomneſs, poverty, and all miſery, in our ſtate; yet Chriſt's love overcomes all: Ezek. xvi. 6, 7, 8. *Thy time was the time of love, ſaith the Lord.* A ſtrange time of love

love, and a ſtrange love! A wretched, naked polluted infant, *caſt out in the open field, to the lothing of its perſon*, as ver. 5. Was that a time of love? Was that a time for the Prince of heaven to fall in love with the filthy periſhing brat? Unto any but to the heart of a God, this would have been a time of lothing, and not of love. The ſame thing the apoſtle teacheth without a parable, Eph. ii. 1, 2, 3, 4.

3*dly*, It is a love that ſets Chriſt on work in all his ſaving work. And hard, and dear, and coſtly work to him it was: yet love made him to do it all; and delightfully he did it. He died for us in love; he called us in love; he planted his grace in us in love; he viſits us in love; and when he corrects and rebukes, he doth that in love too, Rev. iii. 19. And though we do not like it, he likes it, and it is for our good. All that Chriſt doth for, and in, and with, and on, and about his people, (and who can tell all?), he doth all in and from his love to them. And this ſhews us both the nature of his love to us, and the debt we are under to love him again.

4*thly*, This love of Chriſt to his people, both deſigns and effects the greateſt good to them he loves. Among creatures there is a deal of love to little purpoſe. Either they intend but little by their love; or if they do deſign it, their love cannot reach it. But the greateſt good, eternal life, is not only intended by Chriſt in his love to his people, but it is ſurely attained. All that Chriſt loves, are ſaved: why? becauſe his love is ſaving. Salvation is deſigned by this lover, and is perfected by his love.

APPLICATION. Let me therefore exhort you to love Jeſus Chriſt. Is his heart ſet upon the having all his people with him where he is? Surely we ought to return love to him back again. Moſt of them that pretend to the name of Chriſtian, think they make ſome conſcience of it, as being a moſt juſt debt and

duty

duty to him: and will be ready to say with Paul, 1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.* But as the love that Christ bears to his people, is not so well known and believed as it ought to be; so the love his people owe to him, is not so well paid as it ought to be. I would therefore advise you in five things about your love to Christ.

Advice 1. Take a serious view of the lover, and of the beloved, and of the love he bears them; of Christ that doth love, and of his people whom he doth love, and of the love he bears to them. When these three are seen by the eye of faith in the light of God's word, his glory and greatness who loveth, the vileness of them he loveth, the greatness of the love he bears them, two thoughts will rise in the heart. 1. How marvellous is it, that such a person as he should love, in such a manner, such persons as we be! 2. How great should our returns of love be to him again! What is the cause of this usual and sad remark, That carnal, secure sinners count it an easy thing to believe that Christ loves them, though they never tasted of his special love; when many sincere Christians find the faith of Christ's love to them so difficult, though they dare not deny their *tasting* sometimes *that he is gracious?* as 1 Peter ii. 3. Yea they find it hardest to believe it in such times, when either the divine dignity of Christ, or their own wretchedness, are seen by them; (and usually they go together). This is the cause of it, because this love of Christ is so mysterious and wonderful, (as the lover is, Isa. ix. 6.). We cannot easily think, that Christ doth love any, but such as are some way like him; nor do we rightly know, that Christ can, and doth love them that are not like him, so as to make them like to him by his love; for his love hath always this blessed effect in all them that it falls upon.

Advice 2. Learn to believe Christ's love. Usually, we would fain have his love proved and manifested

ted to us. But I advise you to take this way, of getting your faith to fix on Christ's love. Think not that I would persuade you rashly to conclude in yourselves, that Christ loves you. But what I design, is only this: Take Christ's love-letters and Christ's amiable picture in the gospel, (and the new testament is full of them); and believe, and love them, and him by them. Behold *Christ crucified*, Gal. iii. 1.; behold him dying, and redeeming by his blood, and that in mere love to the redeemed. Read his love-letters filled with gracious calls, offers, and promises: and all these letters sealed with his blood, shed in love. A blessed exercise, that you would soon find the advantage of.

Advice 3. Then pray much for his manifested love to you in particular. You are to give him glory in believing his love-letters and his beautiful picture in the gospel, and in raising faith and love by those helps: But you may also beg his manifesting his love to you. See his promise, John xiv. 21, 23. words more precious than fine gold, *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him.* "I will love "him, and make him know it." And when one of his disciples asks, either in ignorance or wonder, *How this could be!* verse 22. our Lord answers, *If a man love me, he will keep my words: and my Father will love him, and we will come* (*i. e.* my Father and I) *unto him, and make our abode with him*, ver. 23. Very like his words in Rev. iii. 20. *Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* Thus he manifests his love; 1 John iv. 12. *God dwelleth in us, and his love is perfected in us.* Ver. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* Ver. 16. *And we have known and believed the love that God hath to us;* (and so must we know and believe the love that his Son hath to us). *God is love; and he that*

dwelleth in love, dwelleth in God, and God in him. Ver. 17. *Herein is our love made perfect.* But how did it begin, and how is it advanced? Ver. 19. *We love him, becauſe he firſt loved us.* Alas! what are Chriſtians doing? and how poorly they do? Where is the man who is ſick of love for Chriſt? This bleſſed diſeaſe (or ſoul's health rather) is twofold; either in pining hunger for the manifeſtation of his love, as Cant. v. 8.; or in the overwhelming ſweetneſs of his manifeſted love, Cant. ii. 5. If you know nothing of neither of theſe, your carcaſes may be well, but your ſouls do not proſper. I do not think that there ever was a poor believer, that did long breathe after Chriſt's love, but he felt it. Moſt people do not care for it; and therefore they ſeek it not, and therefore they find it not; and ſome of them may ſay, (as they in Acts xix. 2. *We have not ſo much as heard whether there be any Holy Ghoſt*). "We have not felt any "of the love of Chriſt; we know nothing of it, but "as it is ſpoke of in the ſcriptures, and as it is to "be enjoyed in heaven." But how it doth burn as a hot fire in the heart, Cant. viii. 6, 7. even on earth, alas! few feel.

Advice 4. When Chriſt hath manifeſted his love, then light your torch of love at the warm beams of the Sun of Righteouſneſs. I mean, kindle your love to him at the fire of his love to you. No other fire will kindle true love to Chriſt, but the faith and feeling of Chriſt's love to you. What made Paul ſuch a fervent lover of Chriſt, but that he knew ſo well how Chriſt loved him? *He loved me, and gave himſelf for me*, Gal. ii. 20. No wonder he ſaid, Acts xxi. 13. *I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.* "Chriſt died "at Jeruſalem for my redemption; and ſhall I not "die there for his glory, if he call me?"

Advice 5. When you have kindled your love to Chriſt at his love to you, then let it burn and ſpend (but it cannot ſpend, but grows by burning) in his ſervice,

ſervice, and to his praiſe. Uſe and act that love in all holy worſhip, and in all goſpel-obedience. That is the beſt worſhip, and the moſt acceptable obedience, that is performed from love to Chriſt. This *love conſtrained* Paul, 2 Cor. v. 14. unto his excellent living to Chriſt. That working and running that only the ſpur of the law in mens conſciences conſtrains ſome unto, is of no account in the ſight of God. Faith in Chriſt raiſeth love to Chriſt; and faith and love enlivens to all holy obedience, and ſpiritual worſhip. Then the Chriſtian reads and hears the word of Chriſt, becauſe he loves to hear his voice. He prays; for he loves to ſpeak, and to pour out his heart to his beſt friend. He ſits down at the Lord's table, becauſe he loves to ſee, and draw virtue from his ſlain Saviour. He hates evil, becauſe he loves the Lord, Pſalm xcvii. 10. He keeps Chriſt's commandments, becauſe he loves the commander, John xiv. 15. Sirs, be aſſured of this, that you are not yet got into the right road of Chriſtianity; you are not yet in that path, wherein you can be hearty and ſincere, and wherein you will be conſtant, and never faint; until you get once into the power of the love of Chriſt. Then you will be ſweetly carried on in all your way, and in his ways. Then may the believer in, and lover of Chriſt, ſay, "Let the Lord lead me whither he pleaſeth; I "am ſtill going to heaven, and am in the river of life, "the love of Chriſt, that begun (if I may ſay ſo) "from eternity, and carries me through time, un- "to the eternal enjoyment of the ſame love in hea- "ven."

SERMON VII.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

MENS hearts are beſt known by their prayers. And by the ſame way we may know Chriſt's heart. Whoſoever would know how deeply his heart is concerned in the ſaving of his people, let them read and believe this prayer. And indeed, unleſs people do know how Chriſt's heart ſtands affected to their ſalvation, their hearts will never ſtand well affected towards him, in their employing him for ſalvation. A clear and ſtrong perſuaſion of Chriſt's hearty concern in and about ſaving of ſinners, will make a poor ſinner hearty in truſting him with his own ſalvation.

Of this I have been ſpeaking from theſe precious words. The manner of this prayer I have ſpoke to. In the matter of it I took up four things. 1. The deſcription of the party he prays for: *They whom thou haſt given me.* 2. The bleſſing he prays for to them: *That they alſo may be with me where I am.* On this part I obſerved, 1. *That the perfect bliſs of believers ſtands in their being with Chriſt where he is.* 2. *Chriſt's will is to have them poſſeſſed of this bliſs.* This latter doctrine I did laſt day open and confirm; and began to apply it in one inſtance, of the debt of love to Chriſt that lies on all Chriſtians.

I would now proceed to a more large application of both the doctrines, and that in four exhortations.

Exhort.

Exhort. 1. Is it not Christ's will to have all his people *with him where he is?* Then we are called to admire this wonderful will of Christ. This will hath its causes and springs, as you have heard. But these are so far from making it less, that they indeed make it more wonderful. For helping you to admire this will of Christ, I would give you a few things to consider.

1. Jesus Christ knows himself best. We hear these words of *being with Christ:* but little do we know what they contain and mean; because we know so little, who, and what Christ is. But Christ knows himself fully and perfectly; and therefore he knew what a great blessing he willed for his people, when he uttered this suit to his Father. It is the wise constitution of God, that the knowledge of Christ, and the enjoyment of Christ, and the knowledge of that enjoyment, are inseparable. We alas! know little of Christ, we enjoy little of him; and therefore know very little, what perfect enjoyment of him is. But Christ knew himself perfectly, and what bliss his company would be to his people. This is one thing that may make us admire this will of Christ. As if our Lord had said, "My poor people know not fully wherein their greatest bliss consists; but I know "it well, and will to them."

2. Our Lord Jesus knew best where he was to be. I told you where Christ was when he made this his will, even near the lowest step of his humbled state. He was just going to the garden of agony, and from that to the death of the cross. But he prays as if in heaven already. And well did he know whither he was going, and what a high and happy state himself was going to, unto which also he meant to bring his people; as he commends it, and encourageth his disciples from it, in John xiv. 2, 3. But we, when we pray for heaven, we pray in the dark. We pray for a blessing, that we do not know, but in a very small part. See 1 Cor. ii. 9. 1 John iii. 2. If it were possible that any believer, out of heaven, did fully

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know what heaven is, that man would either be as in heaven, or would pray wonderfully for it. But well did Chriſt know what heaven was; and therefore prays for it unto his people.

3. Chriſt knew well where his people were; in an evil world, ver. 11.; and what bad entertainment they had, and were to have in it. In love and pity to them, therefore he wills this bleſſed lodging for them in heaven.

4. Chriſt knew well what their frame of heart and deſires were. He knew what a heart he had put in them; that nothing leſs than being with him where he was, could content, ſatisfy, and make them happy. Would you know, when Chriſt begins to do good to a poor ſinner? what is the firſt thing Chriſt doth to one he minds to ſave? It is plainly this: He makes ſuch a hole in the man's heart, that nothing but Chriſt and heaven can fill. None but Chriſt, nothing but being with him where he is, can ſatisfy this man. Chriſt's grace given, *ſpringeth up into everlaſting life*, John iv. 14. And he that created this ſpring, will neither divert nor ſtop it. But as their hearts, by his grace, ſpring up to heaven; Chriſt's heart, in this prayer, ſprings up to that ſame everlaſting life for them.

Exhort. 2. Love this bleſſed willer. Love Jeſus Chriſt, who wills to have all his people in heaven with himſelf; and love him for willing it. But ſome will ſay, "I know not that Chriſt wills this for me. "If I did but know it, I would then love him." *Anſ.* 1. Though you do not know it, you doubt not, but he deſerves thy higheſt love. No darkneſs as to your intereſt in Chriſt, can diſſolve the obligation of duty to love Chriſt, nor excuſe thee from the ſin of not loving him. 2. All the devils in hell, or out of hell, or in thy heart, cannot prove, that thou art one that Chriſt hath no mind to have with him. If any of them ſuggeſt it, you have reaſon to ſay, they lye, and cannot poſſibly prove it. I will ſuppoſe thy

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ſtate to be as bad as thou imagines; that thou haſt no light, nor knowledge, nor ground to believe and hope that thou art in Chriſt's will and prayer; yea, that thou haſt many fears of the contrary, and appearance of grounds for them. Yet it is certain, that it is impoſſible to prove, that Chriſt hath no mind to ſave thee. 3. Is it not ſome conſiderable encouragement to you, that it is certain that many juſt ſuch as you, are in this will of Chriſt? This prayer was put up, and hath been oftentimes anſwered, for many juſt ſuch as you be. There is not ſo great a difference betwixt men in their natural ſtate, as many imagine. There is indeed ſome difference in their outward converſation. Some wander ſtrangely; and ſome are, by education, and reſtraining common grace, kept within tolerable bounds. But ſtill as to the ſubſtance of an unrenewed ſtate, all in it are alike. They are *ſwine ſtill*, whether *waſhed*, or *wallowing in the mire*, 2 Pet. ii. 22. till Chriſt's grace change them. 4. You that doubt that you are not in Chriſt's will for glory, can you bleſs him, and love him, for willing ſalvation to ſo many others? It is a ſad ſuppoſition, I own. And I think it ſinful for any to lay it down as to himſelf, that Chriſt hath no mind to ſave him. Yet ſad ſuppoſitions laid cloſe to the heart and conſcience, do ſometimes produce and draw forth ſome good thing that lay hid in the heart. Let me therefore argue with ſuch. You fear, or conclude, that Chriſt hath no mind to ſave you, that he hath no thoughts of love to you. Well. Though this thought be ſinful in all ſuch that daily hear the voice of his love in the goſpel, I would ſay to ſuch, 1. Is it not righteous with him? Do you not own that you deſerve not his love, and that you juſtly deſerve his hatred? Proud quarrelling with his juſtice, is very unſuitable to a pleader for his mercy. 2. Is not this ſad caſe very afflicting to your ſouls? Alas! many have bitter complaints in their mouths, when there is little ſenſe in their hearts of that they complain of. Surely,

ly, there are complaining hypocrites, as well as boasting hypocrites. 3. Is there any inclination in your spirits to admire, love, and praise Jesus Christ for saving so many? I am persuaded, (and that with good warrant from Christ's gospel), that person that admires Christ's grace in saving others, shall never be lost himself. Yea, there is some heavenly fire in this *smoking flax*, or *wick*, that tender-hearted Jesus *will not quench*, Isa. xlii. 3.; nor will he let the *many waters quench it, nor shall the floods drown it*, Cant. viii. 7. although they be the floods of hell.

Exhort. 3. Search and try whether you are in this will of Christ. Blessed be the Lord, that no man can know that he is not in Christ's will; yet any Christian may know that he is in it. It is a matter of the vastest concern, and calls for suitable diligence, 2 Pet. i. 10. Christ's prayer, and Christ's blood, are of the same extent; and both have an everlasting voice and virtue. This prayer of our Lord's was put up in the same night he was taken; and its force and virtue is still as great as when it was first uttered. So it is with the voice and virtue of his blood. It speaks to this day as precious things as when he shed it. Alas! our prayers have but little virtue and force when they are first put up, and that little is quickly spent; and were it not for *our Advocate with the Father*, 1 John ii. 1. they would all come to nothing, and never be more heard of. But it is far (O how far!) otherwise with Christ's prayers. They have infinite virtue when first put up, and that virtue is of eternal duration. Here we have our Lord praying to have all his people with him where he is. His prayers were always heard: John xi. 41, 42. *And Jesus lift up his eyes, and said, Father, I thank thee, that thou hast heard me; and I knew that thou heardst me always.* And surely he was heard in his last and main prayer for his own glory, and his people's blessedness, in this text. Christ did all the Father's will, in working out the redemption of the elect; and the Father will do

do all the Son's will, in giving the bleſſings bought to the redeemed. It is then of the higheſt importance to us, to know we are in this will of Chriſt, that always is effected; and in this prayer of his, that is, hath been, and will ſurely be anſwered. And, for your help in this inquiry about your intereſt in Chriſt's will and prayer, I would look into this bleſſed chapter, and Chriſt's prayer in it; and from it ſhow you ſome marks of them Chriſt prays for; and let your conſciences judge of your intereſt in them.

Mark 1. Of them Chriſt prays for, is in ver. 6. *I have manifeſted thy name unto the men which thou gaveſt me out of the world.* Would ye know if you be in Chriſt's prayer and will? Then ſee if Chriſt hath manifeſted to you the Father's name. It is his work, and his only; Matth. xi. 27. *All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him.* Now, what is the Father's name? Many think they know it, to whom Chriſt never revealed it. If you aſk them, if they know Chriſt's Father's name? they have a ready anſwer, Is he not the firſt perſon in the Trinity? Is he not God the Father, the Almighty, the Maker and Ruler of heaven and earth? Yes. But this is the name of God only, and that in general. The name of Chriſt's Father, is that name and diſcovery of God wherein he ſtands related to the Son, and the Son to the Father, with the power and virtue of this name; as in ver. 26. of this chapter, *And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.* In comparing ver. 6. and ver. 26. I would remark two things. 1. One is in Chriſt's way of his expreſſing his work in revealing his Father's name to his people. In ver. 6. it is, *I have manifeſted;* in ver. 26. it is, *I have declared thy name.* But though there be ſmall difference in the Engliſh, there is a conſiderable one in the Greek;

as any acquainted with the original do know. I never looked on the inſcription on Chriſt's croſs, written by his enemies, in Hebrew, Greek, and Latin, as a warrant to preachers of Chriſt's goſpel to ſtuff their ſermons with ſhreds of thoſe, or any ſtrange tongues; nor that criticiſms on the words in the original languages are proper for the pulpit: and if the preachers had as little pleaſure in them, as the people have profit by them, they would be quickly laid aſide. But ſometimes the penury of the vulgar tongue doth not anſwer the fulneſs of the original; and in that caſe it muſt be ſupplied by farther explication; as in theſe two verſes before, in ver. 6. and ver. 26. In ver. 6. our Lord tells the Father, that he had *manifeſted his name* to them; in ver. 26. that he had *declared his name* to them. As the words run in the Engliſh, they ſeem to us to be much the ſame; but as in the Greek, there is a remarkable difference. In ver. 6. Chriſt's *manifeſting the Father's name to them*, reſpects the clear and glorious diſcoveries Chriſt had made to them of the Father's name in and by Chriſt's incarnation, words, and works. In ver. 26. his *declaring to them the Father's name*, reſpects the light and knowledge of the Father's name, which Chriſt had wrought, and was farther to work in them. The *manifeſting*, ſpeaks the diſcoveries of his Father's name that Chriſt made to them; the *declaring* it, ſpeaks forth the fruit of the former in his diſciples. It is as if he had ſaid, "I have made thy name known "to them, I have made them know thy name; and "they do know it;" as he ſaith, ver. 25. 2. Another remark I make in comparing ver. 6. and ver. 26. is this, That the fruits and effects are the ſame in both. Whatever difference there is in the words expreſſing this work of Chriſt, the fruit produced thereby is the ſame. In ver. 6. the fruit is ſaid to be in two. 1. *They have kept thy word;* expreſſing their faith and obedience. 2. *Now they have known that all things whatſoever thou haſt given me, are of thee*, ver. 7. "My

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"perſon, my calling, my furniture, my words and "works, are all of thee." This they knew. And it ſeems to relate to what they ſay, chap. xvi. 29, 30. In ver. 26. the fruit of Chriſt's *declaring the Father's name to them*, is ſaid to be, *That the love wherewith thou haſt loved me, may be in them, and I in them.* The Father's name is a ſpecial diſcovery of the love of the Father unto his Son firſt, and then through the Son unto periſhing ſinners. See if you have had any thing of this. Chriſt teacheth the Father's name, and the Father teacheth Chriſt's name by his Spirit, when he draws men: John vi. 45. *Every man that hath heard, and hath learned of the Father, cometh unto me.*

Mark 2. Is in ver. 8. (And it is a ſad thing if people cannot find their own name in no part of this prayer): *And I have given unto them the words which thou gaveſt me.* Search if Chriſt hath given you any of his words. He hath *the tongue of the learned* from the Father, Iſa. l. 4. and uſeth it on all he ſaveth. We are ſaved by words; not by the words which men ſpeak, but which Chriſt ſpeaks: John vi. 68. *Lord, to whom ſhall we go? Thou haſt the words of eternal life.* So here Chriſt ſaith, "I have given them theſe "words of love, and life, and power." Hath Chriſt at no time ſpoke to your heart, ſo as you have been made to ſay, *This is the voice of my beloved;* as Cant. ii. 8.? Men muſt hear Chriſt's voice, before they open the door to him, Rev. iii. 20. His voice makes the dead to hear, and live, John v. 25, 26.

Mark 3. Of one in Chriſt's prayer, is in ver. 14. 16. Such are not of the world, as Chriſt is not of the world. They are *in the world*, but *not of it;* as the apoſtle diſtinguiſheth, 1 John ii. 19. ſpeaking of apoſtates. They were for a while in the church, and with it; but never of it, as appeared by their apoſtaſy from it. Our Lord was in the world, as never any man was. *He was in the world, and the world was made by him, and the world knew him not*, John i. 10. The world knew neither its Maker, nor Saviour. His

people are in the world, but not of it. They have neither *the ſpirit of the world*, 1 Cor. ii. 12. nor their heart on it, nor their treaſure and portion in it, Matth. vi. 21. There is ſomething ſown and planted in their hearts, that came from another world than this, and draws them to heaven as their home; and this world is but their paſſage and thorough-fare unto it. Are your hearts on heaven, and off this world? Conclude you are in Chriſt's prayer and will.

Mark 4. Chriſt prays for believers on him, ver. 20. Every one that can make out his faith in Chriſt, may lay claim to this prayer, (though he be but a weak believer), and to an intereſt in it.

5. *Laſtly*, I ſhall give one mark in general from the whole prayer. Can you ſay Amen to all of it? Can you ſet your ſeal and Amen of faith and love to all that Chriſt prays for here? a hearty Amen to all Chriſt prays for his own glory, and the happineſs of his body the church? Do you daily deſire with the heart the ſame things that Chriſt here prayed for, eſpecially as to this ver. 24.? When you hear Chriſt's deſire of having his people with him where he is, doth your heart echo to it, "I would, O that I were "with thee where thou art!" If it be ſo, you have part and portion in this good matter. If Chriſt's will and thy will jump together for the ſame bleſſing, then art thou in Chriſt's prayer and will; and there will be a performance of the Lord, when he ſhall get all his will on thee, and thou all thy deſires from him.

Exhort, 4. Believe on this bleſſed willer of ſalvation, and on this will. You are not called at firſt to believe your intereſt in Chriſt, and in his will to ſave you in particular: but you are, on the peril of your ſouls, to truſt this Saviour with your ſalvation; and the rather, becauſe of his declared ability and good-will to ſave. Saving faith in Chriſt, is not a bare aſſent unto any propoſition of truth concerning Chriſt the Saviour; for that is but an act of the mind, and it is in devils and in many ungodly men: but it is an act

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of the heart on the perſon of the Saviour. *Men believe with the heart unto righteouſneſs*, Rom. x. 9, 10. It is a truſt on this divine perſon, as revealed to us by his names in the goſpel. So faith is called ſo oft *believing on his name*, John i. 12. 1 John iii. 23. There is one name of Chriſt in Iſa. lxiii 1. *I that ſpeak in righteouſneſs, mighty to ſave;* where we have a taking deſcription of the object of faith. All he ſpeaks is true; and you may truſt him, and take his word. And he can do all, any thing, every thing, in and about ſalvation, that a ſinner can need to be done. He is *mighty to ſave*. Never did a ſinner periſh thro' Chriſt's want of might to ſave. Remember theſe two names of Chriſt in all your employing of him about your ſalvation. The truth of his ſaving word, and the might of his ſaving arm, ought never to be out of the eye of faith. How ſtrong would faith grow in us if our faith did duly fix on both?

There is one ſcripture I would open a little to you to this purpoſe. It is a place well known, (O that it were as well uſed!), in 1 Tim. i. 15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief.* A text that ought to be in the memory and heart of every Chriſtian. There are three things in it that I would glance at, to ſhow you what I drive at in preſſing you to believe on this great willer of eternal life to his people. Here you have three things. 1. The ſum of the goſpel: *Chriſt came into the world to ſave ſinners.* 2. Here is the commendation of the goſpel: *It is a faithful ſaying, and worthy of all acceptation.* 3. Here is the believer's application of the goſpel: *Of whom I am chief.*

1. We have a ſum of the goſpel: *Chriſt Jeſus came into the world to ſave ſinners.* In this ſhort ſum we have three things. 1. His name who is the Saviour, *Jeſus Chriſt*, the Son of God. It looks rather like the devil's goſpel, than God's goſpel, that hath not Chriſt's name in it. 2. What this Saviour did:

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He *came into the world.* Never did man come into the world but Jesus Christ. The first man and woman were made in the world by their great Maker; and all their posterity are *born in the world*, as Christ calls it, John xvi. 21. Only Christ *came into the world.* And this word comprehends, not only his incarnation, but all the work he did in the world, and all the entertainment he met with from God and man, angels and devils, when he was in the world. 3. His errand and business he came into the world for and upon: *To save sinners.* A strange errand, and a hard work! If there had been no sinners in the world, Christ had had nothing to do in the world. They therefore that deny themselves to be sinners, they do what they can to turn Christ out of his office of a Saviour. He came not to *condemn the world,* for that was past already, John iii. 17, 18.; neither did he *come to judge the world,* John xii. 47.; *but to save the world.* For at his second coming *he will judge the world*, Acts xvii. 31. There was never a sinless man in the world, but the first and second Adam. The first was such for a little time, and by his fall made all the world sinners. The *second man, the Lord from heaven*, (as 1 Cor. xv. 47.), was always sinless; and *by the sacrifice of himself, put away sin*, Heb. ix. 26. and saved sinners. How frequently did he assert, and prove it by word and deed, that this was his errand into, and his business in the world? How frequently did his enemies, the scribes and Pharisees, stumble at his person, doctrine, and kindness to sinners; and that because they neither knew him, nor his errand into the world? If he was gracious to sinners, they call him a *friend of publicans and sinners*, Matth. xi. 19.; if he forgave a sinner, as Matth. ix. 2. they say, *he blasphemeth.* When the great sinner approacheth him with faith and love, Luke vii. 39. even his host, that was no open enemy, (since he invited Christ to his house and table), yet *he spake within himself, saying, This man, if he were a prophet, would know who, and what*

what manner of woman this is that toucheth him: for she is a sinner. And belike he thought, if Christ had known it, he would not have suffered her to do so. Poor man! he doubted Christ's being a Prophet; but he had no thought of Christ's being God's great High Priest. Brethren, Christ is not changed from what he was when he was in this world, now he is in heaven. He hath the same kind heart to sinners, and the same business with them, to save them. And the world is not changed from what it was when he was in it. Christ's acts of grace to sinners, from the Father's right hand, are as much maligned by such as are ignorant of him, and enemies to him, this day, as what of this sort he did on earth, (when he was in their streets, fields, and houses), was maligned and reproached by the scribes and Pharisees. Men change in every age; but the seed of the serpent, the children of the devil, and the spirit of unbelief, never changes. And all that hath been, is, or shall be, in the world, of this enmity to Christ's grace to sinners, flows from mens gross ignorance of Christ's main business in the world.

Now, this was Christ's errand into the world, to save sinners. But how doth he save them? Some say, by shewing them the way of salvation, and by his doctrine, and by his example. The devil said this of Paul and Silas, Acts xvi. 17. *These men are the servants of the most high God, which shew unto us the way of salvation.* But who can think, that God sent his own Son, and that the Son came into the world, to do no more, than a prophet, an apostle, or an ordinary gospel-minister, doth, or can do? Some will tell you, that Christ saves sinners, by teaching and helping them to save themselves. What a gross perverting of the gospel is this? How plain is it, that Christ came not to help us to save ourselves, but to save us by himself? He alone did all the work, and he alone was able to do it. And the glory of saving is so rich a jewel in Christ's crown, that no man, without pride

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and blaſphemy, can offer to wear it. To be the Saviour of ſinners, is Chriſt's property; and no creature in heaven or earth, can ſhare in it. The holy angels are humble adorers of this name, and all the redeemed of the Lord are the happy partakers of the virtue of this name of Chriſt, Rev. v. 9,---14. The Papiſts will tell you, that Chriſt ſaveth ſinners indeed by his death; but that all the application of the virtue of his death he hath left with the church; that he left Peter to be the head of the church; and that Peter left his power with his ſucceſſors, the biſhops of Rome. And, by thoſe deluſions, Antichriſt hath uſurped Chriſt's throne of ſalvation, and hath deceived the world, and damned it; and, inſtead of ſaving ſinners, hath been *deſtroying the ſaints of the moſt high God.* Nothing but the wrath of God on deſpiſers of Chriſt and his goſpel, would have brought in, and kept up ſo long this abomination of deſolation, 2 Theſſ. ii. 10, 12, 12. Rev. xiii. 8. and xvii. 8. But what ſaith Chriſt, and the apoſtles, about Chriſt's ſaving ſinners? How plain is it, that he, and he alone, and by himſelf, doth all?

2. We have the commendation of this goſpel: *This is a faithful ſaying, and worthy of all acceptation.* 1. The goſpel is a *ſaying*, a *report*, Iſa. liii. 1. Rom. x. 16. But it is a *teſtimony of God*, 1 Cor. ii. 1.; a *record of God*, 1 John v. 10, 11. *Faith comes by hearing* of it, Rom. x. 17.: and is built on this divine ſaying. 2. It is a *faithful ſaying;* becauſe it is *the record that God giveth of his Son*, 1 John v. 10.; and it is given by *him that cannot lye*, Heb. vi. 18. Tit. i. 2. 3. This faithful ſaying is *worthy of all acceptation.* And this extends to all perſons; all and every ſinner ſhould accept it: and alſo to the acceptation itſelf; it is worthy of all manner of acceptation; of all ſorts, degrees, and meaſures of acceptation. No man is excepted, and no ſort of acceptation is excluded. No man can exceed in his accepting of this ſaying. So that the apoſtle commends the goſpel by two things, that

that commend any saying of God or man. 1. It is true; and any man may trust it. 2. It is good; and every man should accept it.

3. We have the application of the gospel: *Of whom I am chief.* You and I make no doubt but that Paul was, when he wrote this, one of the greatest believers in Christ that ever was; and that from that faith he was one of the holiest men on earth; and that from both he was one of the humblest saints; (as strong faith, and true holiness, never fails of producing this effect): and therefore he saith, *Of whom I am chief.* He had said just before in verse 14. *The grace of our Lord Jesus Christ was exceeding abundant, with faith and love, which is in Christ Jesus.* Yet for all this grace he counts himself the chief of sinners. Why doth he say so? Surely, because he thought so. But why did he think so? I may say, Paul would never forget his own name, *chief sinner*, though he was not a condemned, but a pardoned sinner. But wherein lieth the force of this way of his applying the gospel to himself thus? The saying is general, *Christ came into the world to save sinners.* How could he say, *Of whom I am chief?* Did Christ come into the world to save all sinners? No: John ix. 39. *And Jesus said, For judgment* (or *discrimination*) *I am come into this world: that they which see not, might see; and that they which see,* (that think they see), *might be made blind.* Like what Simeon said of Christ, in Luke ii. 34. *Behold, this child is set for the fall and rising again of many in Israel;* and 1 Peter ii. 7, 8. Are all sinners alike? No. Well did Paul know it, who judged himself to be the greatest of sinners. But Paul applies it to himself warrantably thus, as any other sinner may. "Because Christ's "business in the world is to save sinners, though I be "the chief of sinners, I am but a sinner; and greater "or smaller sinners are all one to Christ; his errand "is for both sorts, and his saving skill is for both "sorts. All diseases are alike to Christ's art. All

" of them are desperate, and incurable to any, but " Christ; and all alike curable by him." Would you know, then, by the example of this great sinner, by the practice of this great believer, and by the teaching of this great apostle Paul, (whose heart and pen was guided by the Holy Ghost), what faith in Jesus Christ is, and in what manner you should act it? Then do four things.

1. Take God's holy and righteous law, and read it, and think on it with faith and fear, and sign it. Study it in a clear light; and bring it to your conscience, and your conscience unto it. When God's law, with its spiritual light and power, and your conscience meet together, it will fare with you as it did with Paul, Rom. vii. 8, 9. *Without the law sin was dead. For I was alive without the law once*, (and then he was dead in sin): *but when the commandment came, sin revived, and I died.* How could Paul be without the law, who was so zealous a Pharisee? I may say, he was indeed busy with the law, but the law was not busy with him. He sought righteousness and life by the law; and little dreamed, that sin and death would come upon him, when the law came to him. Now, when you and the law meet thus, seal to the law and subscribe your name, " I am the chief transgressor of this " law;" as Paul doth in Rom. vii. 12, 14. *Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: but I am carnal, sold under sin.* The truly convinced sinner thinks well of God's law, while he thinks worst of himself. He *speaketh not evil of the law, nor judgeth the law*, James iv. 11. when he judgeth and condemns himself. One of these is in the heart of every sinner: He either condemns God's law for its strictness, (as the wicked servant did his lord and master, Matth. xxv. 24.); or he condemns himself for his sinful breaking of it. And if a sinner's conviction be not sound and thorough, then the poor sinner's heart is divided; and his frame is made up of reflecting, partly on

on the ſtrictneſs and righteouſneſs of God's law, and partly on ſome of his own breaches of it. But ſuch a man is far from ſealing the law with Paul's name, *the chief of ſinners.* Nay, he can name and call many others, greater ſinners than himſelf, as the Phariſee did, Luke xviii. 11.: not like the publican, ver. 13. who, in his plea for mercy, calls himſelf, *me the ſinner*, (ſo it ſhould be read); "me the great, the ſin-"gular ſinner;" the ſame word, another Phariſee called the forgiven believer by, Luke vii. 39. If there be therefore any allowed grudge againſt God's law, and a readineſs to judge other ſinners greater ſinners than yourſelves, you are not like to write after Paul's copy.

2. Next, turn to the other ſide of the Bible, the goſpel; and ſign the ſame name, *chief of ſinners*, to it alſo: *Chriſt came into the world to ſave ſinners.* The greater the ſinner be, the greater is his need of a Saviour; and the ſaving of the chief of ſinners, brings the chief honour and glory to the Saviour. Therefore doth Paul both ſeal to the truth of the goſpel-ſaying, and to its being worthy of all acceptation: he believes it, and welcomes it, as chief of ſinners. And ſo muſt you, if you believe to the ſaving of the ſoul. Tho' there be greater and ſmaller ſins and ſinners; yet no man ever did, or can believe, as a little ſinner. *Leaſt*, and *leſs than the leaſt of all ſaints*, we find in a great ſaint's mouth, Eph. iii. 8. But never did any true ſaint either think or call himſelf *a little ſinner.* For as no man that ſeeth ſin truly, can call any ſin ſmall or little; ſo no man that ſeeth himſelf to be a ſinner really, can count himſelf a ſmall or little ſinner. Nor can it ever be, till there be a little law to break, a little God to offend, a little guilt to contract, and a little wrath to incur. All which are impoſſible to be, blaſphemy to wiſh, and madneſs to expect.

3. Would ye put forth and act faith on Jeſus Chriſt? Come to Jeſus Chriſt on the ſame errand he came into the world for. He came into the world to ſave ſin-

ners; come to Christ to be saved by him. This is believing. Christ came into the world, to get glory to his grace in saving sinners; and the believer comes to Christ, to give Christ employment in his calling of saving, and to get the benefit of his calling. A sinner's giving of Christ employment in his office of saving is proper believing. The physician came for the sick, to heal them; and the sick seek to the physician, that he may heal them, Matth. ix. 12, 13. *The great and good Shepherd of the sheep* (as he is called, John x. 11. and Heb. xiii. 20.) *came to seek and to save that which was lost*, Luke xix, 10. When he hath found them, and caught them in the arms of his love, and layeth them on the shoulders of his care and strength, as in Luke xv. 4, 5.; then they by faith, bleat, as it were, after his care and protection, till he bring them safe into the blessed fold in heaven, John x. 16. You may hear the blessed bleating of one of Christ's flock, Psalm cxix. 176. *I have gone astray like a lost sheep*, (as all his flock have done, Isa. liii. 6.), *seek thy servant*. And surely, when the shepherd seeks the stray sheep, and the stray sheep seeks the shepherd, they will quickly meet. If Christ come into the world to save sinners, and if sinners come to him, to be saved by him, he will save them, and they shall be saved by him.

4. *Lastly*, When you have given employment to Christ in his office of saving, leave it to him, and trust it with him. Are we commanded to *cast our burden upon the Lord*, Psalm lv. 22.? to *cast all our care upon him*, 1 Peter v. 7.? May we not, must we not cast our main care upon him? And is not *the keeping of our souls* our main care, 1 Peter iv. 19.? If we cast this care on Christ, must not we trust him quietly with it? It is a great, but common fault with many Christians; they say they cast their care upon him, when yet, through unbelief, they keep the burden still on themselves. Remember, that on thy casting thy burden on

on the Lord by faith, if he take it not quite off thee, he will either take off the weight of thy burden, or he will make it as wings to thee in thy journey to heaven. How many can seal to this in their experience? Hast thou with thy heart committed thy greatest care of thy salvation to Jesus Christ? Then say in thy heart, "My main care is over; I have put it in a good, "strong, and sure hand." See how Naomi saith to Ruth, chap. iii. 18. *Sit down my daughter, until thou know how the matter will fall: for the man will not be in rest, until he hath finished the thing this day.* So say I, Sit down quietly, and with confidence: leave the care of thy salvation on Christ, for that is his province; and set about the work of thy salvation, for that is thine, wherein also he will help thee, Phil. ii. 12, 13. When you are once come to Christ, all your remaining duty is to abide in him, and bring forth fruit, John xv. 4, 5. But it is indeed a large one.

But, alas! for as plain as the call of faith is in the gospel, there are two thoughts in mens hearts that defeat all, and send thousands of gospel-hearers unto hell. 1. Some do not, will not believe, that they are sinners. Who think so? may ye say. I answer, All the secure world do think so. They may say, that they are sinners, as all are; and it may be some profane lips may swear it, as in that idle asseveration, *As I am a sinner.* But do they know what it is to be a sinner; what dreadful vileness is in a sinner; what a lothsome creature every sinner is in God's sight; and what wrath hangs over their heads, which will surely fall on them, unless mercy prevent it? Do men believe this as to themselves in particular? No, surely; as is undeniable by their backwardness to search their hearts and ways, their enmity against the searching light of God's word, and by their rebelling against any glances of light that force in themselves upon their conscience. They believe not that they are lost, undone

done ſinners: and they cannot endure to be perſuaded of ſo plain and damnable a condition. They will not own themſelves to be ſick, though a ſovereign phyſician is at hand.

2. Even theſe, when awakened, or others to whom their being ſinners is diſcovered with divine light and power, cannot be perſuaded, that Chriſt hath any buſineſs with them, or that they ſhould make application to him. Moſt of awakened ſinners ſay and think, much as the devils did, Mark v. 7. *What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou torment me not.* I may ſay, that the devil hath better cauſe and leſs ſin in ſaying ſo, than an awakened ſinner: for Jeſus Chriſt came into the world to ſave ſinners; but he came alſo *to deſtroy the works of the devil*, 1 John iii. 8. To awaken a ſecure ſinner's conſcience, and to ſpeak peace to an awakened conſcience, are proper and mighty works of God.

I would conclude at this time, with a few exhortations to ſome duties of believers, from this doctrine of Chriſt's willing of eternal life to all his people.

1. Mourn moderately for the death and departure of believers out of this world. They are well where they are, and far better than they were when here, Phil. i. 23.; and we ſhall quickly meet again, in a far better world than this. This laſt is the apoſtle's argument to the ſame duty, 1 Theſſ. iv. 13, 14. Yea, this Chriſt himſelf uſeth in comforting his diſciples, in their ſorrow for his own death, John xiv. 2. 3. And ſurely Chriſt's death was a more trying providence to his diſciples, than ever any, or many, or all Chriſtians death, can be to us. If the glorified ſpirits of ſaints above did hear and know the mournings of their friends whom they have left behind; would they not ſay, as Chriſt going to die ſaid, *Weep not for us, but for yourſelves, and for your children?* Luke xxiii. 28. (Chriſt had ſtill a kind heart to children, and expreſ-

ſed

fed it when going to the croſs). They would ſay, "Fools, do ye mourn for us, who are got beyond "mourning? You will never be well, till you be with "us. You are but mourning over the rotten rags of "mortality, that we have caſt off. You are but mourn-"ing over our tent, while we are in the King's palace. "We could not be in both at once. Judge which is "beſt. You are mourning over our grave when it "is empty, as they did over the empty grave and "grave-cloaths of our Lord, when he was riſen, and "alive for evermore," John xx. 5, 6, 7. and Matth, xxviii.

2. Pray moderately and modeſtly for the lives of believers. We ſhould pray for their lives; we ſhould thankfully own the Lord's mercy to them and us, when he anſwers our prayers, as Phil. ii. 27.: but yet we muſt pray with deep ſubmiſſion. It may be that Chriſt in heaven is deſiring at that time to have them with him where he is, when we on earth are praying, that they may be kept with us where we are.

3. Learn to look Chriſtian-like on your own death. Learn both to kiſs death as a friend, and to defy it as an enemy, 1 Cor. xv. 55, 56, 57.; and to triumph over it, as conquered and deſtroyed by Chriſt, Heb. ii. 14. and aboliſhed by Chriſt, 2 Tim. i. 10. You all know you muſt die. It is a more common than godly word with many, *As ſure as death.* I would not have men talk much, when they think little, of death. Nor ought any think of dying, and going hence, without thinking whither they are going. But for believers, you know that death is that dark trance that you muſt paſs through, in order to the fulfilling this prayer of Chriſt. You muſt ceaſe to be where you are, before you can be with him where he is. This world, and your condition in it, muſt be mean and low in your eyes; and Chriſt's world, and that condition in which you ſhall be, when in it, muſt be high to your faith, ere you can look on going hence, without amazement. Therefore climb by faith, as

to

to the top of Pisgah, and take a large view of this good land of glory; as the type of it, Canaan, was, at God's command, beheld by Abraham, Gen. xiii. 14,----17. though he was but a pilgrim in it, and did not possess it, but in his seed; and as it was beheld by Moses, Deut. iii. 27. xxxii. 52. and xxxiv. 1,----4.; though the sight of it was all, and possession was denied him. But it is not so with us, as to the true Canaan. All that behold it by faith, shall possess it; and this makes the beholding of it to be the more sweet to us.

I have commended this scripture to you, in 1 Tim. i. 15. specially to help and direct you in the work of faith. That which we should daily act, and that which we live by; that we should daily hear of, and that without wearying. As Christ hath no other business in the world, but to save sinners; so sinners should have no other business with Christ, but to believe on him. Remember and believe this truth, There is no thing a man can do with Christ, there is nothing a man can do for Christ, that can either please Christ, or profit the man, except he first trust Christ for salvation. The faith and trust of the heart on him for salvation, is the main service, and the first, he craveth. If a man shall pretend to worship, to obey and serve, yea to love Christ, and suffer for him; yet if he do not trust Christ by faith, all is a provocation to Christ, and all is unprofitable to the man. Believe this, you can do nothing that will please him, or save you, but trust in him. And if this faith were more diligently acted, all the blessed fruit of peace within, and sanctification, and holy walking, and patience in tribulation, would exceedingly abound in you, 2 Thess. i. 3, 4.

SERMON

SERMON VIII.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

I Have ſpoke to the firſt two things in the matter of Chriſt's prayer in this verſe. 1. His naming of the perſons he prayed for: *Thoſe which thou haſt given me.* 2. His name of the bleſſing he prays for to them: *That they may alſo be with me where I am.* Chriſt would not be in heaven alone; he cannot be without his ranſomed ones. He had ſent many to heaven by his grace, before he came into the world, Acts xv. 11. He hath been ſtill drawing multitudes of them, ſince he went back to heaven, John xii. 32. And he will ſhortly return again from heaven, to gather them all and every one, in ſoul and body, and carry them all home to his Father's houſe, John xiv. 2. 3.

It follows to ſpeak of the *third* thing in the matter of this prayer. And that is, *The end for which Chriſt deſires this bleſſing for thoſe perſons.* It is, *That they may behold my glory which thou haſt given me.* Deep words! and deeper matter! What is rendered, *my glory*, is in the original, *the glory that is mine*, with a ſpecial emphaſis. This being the main and deepeſt thing in theſe words, I muſt inſiſt the more upon it.

There are three expreſſions in this prayer of Chriſt's glory. 1. In ver. 5. *The glory I had with thee before the world was.* This he prayeth for. This glory that the Son had from eternity with the Fa-

ther, was that glory which he had as the eternal, natural, and essential Son of God, which far passeth created understanding. But now this Son of God had taken on man's nature, and in that nature had done his work of redemption, and fulfilled his Father's will and commission to him: (for our Lord speaks as if he had done all, when it was so near finishing): now, I say, when he is going again out of the world to his Father, as John xvi. 28. he prays, that he, as man, and successful Mediator, may be admitted to, and possessed of that glory, which he, as the Son of God, from eternity possessed with the Father; and which was not interrupted, but vailed only, in and by his humbled state on earth. But this is too deep for us; but well understood by him that prayed for it, and who hath been long possessed of it.

2. In ver. 22. We have another expression of Christ's glory: *And the glory which thou gavest me, I have given them.* This is another glory than the former. This was given to him by the Father, and given to his people by the Son. It was given to him, that it might be given to others by him; as his *receiving gifts for men*, Psal. lxviii. 18. is called his *giving gifts to men*, Eph. iv. 8. He received, that he might give. And great is Christ's glory, both in the fulness he received, and in his giving, and our receiving out of his fulness. All *fulness dwelleth in him*, Col. i. 19.; and all the receivings of his people are *out of that fulness*, John i. 16.

3. In our text we have the third expression of Christ's glory. And it is spoke of in three words. 1. It is *my glory;* "mine specially and properly." 2. It is *my glory which thou hast given me.* 3. It is a glory to *be beheld by his people.* And this is what I would speak unto.

This prayer of Christ, *that his people may behold his glory*, doth respect three things; which I would first dispatch.

1. It

1. It respects Christ's glory in itself. It wants (if I might say so) to be displayed and seen. This *Sun of Righteousness* (as he is called Mal. iv. 2.) wants a dark world to shine upon, and would have eyes to look to his glorious light. He calls men to behold him: Isa. lxvi. 1, 2. *I said, Behold me, behold me, unto a nation that was not called by my name.* He at last *will be glorified in his saints, and admired in all them that believe;* and he cometh in his glory for that end, 2 Thess. i. 10. And all he doth in and for his people, is, ver. 12. *That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.* What a vast difference is there betwixt the glory that Christ gives us, and the glory he gets from us! We have nothing to give; or if we had, and gave, we can add nothing to his glory; but he not only gives to us, and adds to us, but he is *all in all* to us, Col. iii. 11. Yet so gracious is he, that if you put a perishing soul into his hand to save, if you bring your vile sores to him to be healed, therein he will be glorified. Christ is honoured in his calling specially.

2. This word respects his people and their happiness, Not only is Christ glorified in his people's beholding of his glory, but in this beholding of it they are made happy. There was never a believer that ever had so large a faith, or a heart so enlarged and inflamed with love, as to be able fully to take up what warm love, and what a high and great design was in our Lord's heart in putting up this petition for them. Believers on Jesus Christ, make no doubt but that he means well for you. Great things are designed by him for you, and more than you can imagine, in this prayer for you, that *you may behold his glory when you are with him where he is.*

3. This word respects the eternal work and employment of his people, when they are with him where he is. If any ask, What shall they do? how

ſhall they be employed through the ages of eternity? Chriſt anſwers it here, *They ſhall behold my glory;* work that they ſhall never come to an end of; work they ſhall never weary in; and work that they ſhall have as little mind to weary of, as they ſhall have cauſe or reaſon to be weary in: for every view of his glory will dart in freſh bliſs unto the beholders of it.

There are two things to be diſcourſed on from this part of the text. 1. What is the glory of Chriſt given to him to be beheld in heaven? 2. What is the beholding of this glory by his people in heaven?

I ſhall not enter on any of them this day; but would prepare your hearts to think of them. Theſe two queſtions, *What Chriſt's glory is?* and, *What the beholding of it in heaven is?* are neither of them to be fully anſwered in this life. Chriſt's glory would be but a ſmall glory, if either the heart of man could conceive it fully, or the tongue of man could expreſs it all. If the glory that Chriſt hath prepared for his people be ſuch as 1 Cor. ii. 9. how much more muſt Chriſt's own glory be? There was a man as able to tell as ever any was; and that was Paul. He had been long exerciſed in the ſtudy of Chriſt, and in preaching of him: yet he, when an old man, and in bonds for Chriſt, Eph. vi. 20. ſpeaks thus, Eph. iii. 8. *Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.* And ſurely the riches of Chriſt are both thoſe riches of grace and glory that he is poſſeſſed of, and the riches that he enricheth his people with here and in heaven. Is not this a ſtrange text? and is it not a ſtrange preaching that is made on an unſearchable theme? Yet for all he knew, and for all he taught, Chriſt's riches were ſtill unſearchable even to Paul; though it is juſt to think, that he did dive deeper in them than any man ſince. Chriſt's riches, in Paul's eyes, were like a vaſt heap of gold, that no man could count; or like the

the vaſt ocean, whoſe drops none can meaſure or tell: and Paul did preach them the better that he ſaw them to be unſearchable. But if this man ſhould be caught up to heaven, and come again to the earth, would he not be able to tell ſtrange things then? So it was with Paul, 2 Corinth. xii. 1,---7. But what ſaith he of it? verſe 4. *He heard unſpeakable words, which it is not lawful for a man to utter.* Any Chriſtian may ſafely think, that though there be a vail caſt on theſe *viſions and revelations of the Lord* to Paul, as he calls them, verſe 1. yet the main thing revealed, was the glory of Chriſt. But it was revealed in ſuch a light, as was not fit to ſhine on earth; and therefore the apoſtle ſaith no more of it, but only tells us what he felt after it; both his great danger, and his ſharp cure, ver. 7, 8, 9.

But though Chriſt's glory in heaven, and the beholding of it, be things within the vail, and cannot be fully known by us till we be there; yet we muſt not lay aſide all thoughts and inquiries about them while we are here. There are means and ways that God hath appointed, that we ſhould uſe for knowing them. By his bleſſing ſome knowledge of them is got: and this knowledge is neceſſary to all, and of great advantage to them that attain it.

I would therefore give you a few things more remotely about this great ſubject.

1. There is a diſcovery made to us in the word of the glory of Chriſt. And there only are we to ſtudy it. It is the glory of the written word of God, that the glory of Chriſt is revealed in it, and to us only in and by it. We muſt not ſtudy to know Chriſt, we muſt not ſearch into his glory, but in that light. There are three ways that ſome uſe, that are vain and unprofitable. 1. One is, by the works of God's creation and providence, Pſalm xix. 1,---7. Theſe do diſcover plainly the *being* of God, and *his eternal power and godhead*, Rom. i. 20. and declare his wiſdom and goodneſs. But nothing of Chriſt's glory is, or can be learned

learned in and by the old creation. Such as talk of a gospel preached to the heathen by sun, moon, and stars, give them an office their Creator never made them for, or put them in. And if they that teach such doctrine, pretend to be Christians, surely they must have both a low and a false scheme of *the glorious gospel of the blessed God*, as it is called, 1 Tim. i. 11. 2. Another way is, by mens wisdom. That noble power in man is quite dark, and dull, and blind, about Christ and his glory. It can do somewhat in its own sphere and orb; it can search into the earth and mount up to heaven, and can contemplate God's glorious works. But it can never find out Jesus Christ nor see his glory: 1 Cor. i. 20, 21. *Hath not God made foolish the wisdom of this world? for after that, in the wisdom of God, the world by wisdom knew not God*, (that is, savingly), *it pleased God by the foolishness of preaching to save them that believe.* The gospel is *the hidden wisdom of God in a mystery*, 1 Cor. ii. 7; and the substance of it, Christ, is the main and greatest part of this mystery, 1 Tim. iii. 16. Both these are weak, vain means to know Christ by. 3. There is another way, that is not only unprofitable, but wicked; and that is the way of idolatry. And the whole of Popery is of this sort. They use many crafty devices to discover Christ's glory to the blind people. They have pictures of Christ, as on the breasts, as on the cross, as in glory in heaven. But instead of making Christ's glory known to men, they, by these cursed devices, darken his glory, disgrace the Lord Christ, *crucify him afresh, and put him to an open shame.*

The word of God then is the only light in which Christ's glory shineth; and in this only light must we inquire into it. In other matters, there are many truths and things that are demonstrable by nature's light, as well as they are asserted in the word of God. But about Christ and his glory, nature's light, God's works of creation, and man's natural wisdom, can give no

no help; and therefore we ſhould not call in their aſſiſtance. It is only God's word that can help in this great inquiry, and it we ſhould uſe.

2. The only eye wherewith Chriſt and his glory can be ſeen, is the eye of faith. The only mental eye by which the ſpiritual glory of Chriſt can only be ſeen, is faith. *Faith* is ſometimes oppoſed to *ſight*, as *ſight* is taken for full enjoyment, 2 Cor. v. 7.; and *faith* is ſometimes expreſſed by *ſight*, as *faith* is a real apprehending of its object; as Heb. xi. 1, 13, 27. 2 Cor. iii. 18. and iv. 18. and in innumerable places, both in the old and new teſtament. And this eye is ſimply needful, even where the light of God's word ſhineth moſt. The Jews had the old teſtament; and yet knew not Chriſt, and ſaw no glory in him, as was foretold of them, Iſa. liii. 2, 3. They ſaw him, and yet believed not, but hated him. So it is with all men to whom the goſpel cometh, until faith be given. No eye but that of faith, can ſee and take up Chriſt and his glory; for two cauſes. 1. Chriſt and his glory is out of our ſight now. And, 2. It is always beyond the reach of any power in us, but faith given by God. Chriſt's glory did once paſs before mens eyes; but none ſaw it but believers, John i. 14. and 1 John i. 1, 2. Could any thing but faith take up Chriſt's *glory, as of the only begotten of the Father, full of grace and truth?*. Could any but a believer ſee him, and call him *eternal life*, when he was made of no reputation? At the laſt day Chriſt and his glory will make a great appearance, *when he comes in his glory, and ſits on the throne of his glory*, Matt. xxv. 31. But at that day (though all the nations be gathered together) there will be no faith, neither on his right nor left hand. What a ſtrange word is this? and what a ſtrange day will that be? All the ſaved will have no faith, nor have any need of it, nor uſe of it. Sight and love puts an end to their faith. And all the damned ſhall be no more unbelievers; for ſight and fear of Chriſt's glory will eternally remove their unbelief;

belief: Rev. i. 7. *Behold, he cometh with clouds; and every eye ſhall ſee him, and they alſo that pierced him: and all kindreds of the earth ſhall wail becauſe of him; even ſo, Amen.* But from Chriſt's going to heaven, till his return to judge the world, faith is the only eye that can ſavingly take up Chriſt and his glory.

3. This eye of faith is only of Chriſt's giving. No man is born with it; it grows up in no man by nature; no means, nor miniſter, nor any creature, can give it. It is only Chriſt's gift; it is by his Spirit, Eph. i. 17, 18.; it is the fruit of his *eye-ſalve*, Rev. iii. 18. All men are darkneſs, till made *light in the Lord*, Eph. v. 8. There are two things always done by Chriſt together, when he works faith. 1. He manifeſts and reveals himſelf, and, 2. Gives an eye to ſee him and his glory. No man can ſee Chriſt by his own power, nor can he ſee Chriſt againſt Chriſt's will: *If he hide himſelf, who then can behold him!* Job xxxiv. 29. If the ſun ſhine, and the man have eyes, and them opened, he doth and muſt ſee, and never until then.

4. This eye of faith that Chriſt giveth, is of great advantage and uſe to them that receive it; as 1 John v. 20. *And we know that the Son of God is come*, (how do you know it?), *and hath given us an underſtanding that we may know him that he is true;* (that underſtanding, and the knowing of Chriſt, is faith): *and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life.* I would name ſome advantages that attend the gift of faith, to the praiſe of the giver, and the profit of the receivers of this gift.

1ſt, The firſt life comes in this way. When Chriſt works faith in the heart, the new life is begun in the ſoul. The man that gets faith, and is made a believer, *hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life*, John v. 24.: and this life is from *the hearing of the voice of the Son*

Son of God; and they that hear, ſhall live, verſe 25. Chriſt hath a voice to ſend forth, that can make the born deaf hear, and the dead live. But how is it in the acting of this faith wrought by Chriſt? We have a notable place for this in John iii. 14, 15. *And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.* Our Lord is here teaching Nicodemus, a weak but honeſt beginner: and he teacheth him wiſely, and teacheth him great things. He teacheth the corruption of nature, the abſolute neceſſity of regeneration; that this regeneration is from the Holy Spirit of God, who therein works ſovereignly, ſecretly, and effectually. He then preacheth himſelf to him, as he that came down from heaven, and was in heaven, ver. 13. He did not underſtand Chriſt's doctrine of regeneration: Chriſt puts him to greater myſteries about his perſon, and his miſſion from heaven. We may think, that he that ſaid about the former, *How can theſe things be?* might be more puzzled to know how Chriſt was to ſave ſinners, and how they were to uſe him for ſalvation. Both theſe Chriſt teacheth him in ver. 14, 15. and more fully afterwards in that chapter to ver. 22. And this he doth by a type, that no Iſraelite was ignorant of, tho' few maſters in Iſrael did rightly underſtand it. The plain and full ſenſe of it is this: As Moſes (at God's command and appointment lifted up the brazen ſerpent in the wilderneſs, that every Iſraelite ſtung by the fiery ſerpents, might look to it and live, as in Numb. xxi. 6,---9.; ſo Chriſt, the Son of man is lifted up upon the croſs, that every ſinner ſtung by ſin, and the curſe of God's law, might look to him by faith, and live for ever. The Iſraelites were to uſe the lifted-up ſerpent, by looking on it, as the only ordinance of God for their healing; and were to uſe neither ſalve nor plaiſter for the fiery ſerpent's deadly ſtings. So the ſtung ſinner muſt uſe a crucified Chriſt, as the only ordinance of God for life,

and eternal life; and that life comes to him only by this look of faith.

2*dly*, All the believers growth and increaſe in grace and life, is by believing beholding of the grace and glory of Chriſt. When the apoſtle is exhorting to growth in grace, as the ſure preſervative againſt apoſtaſy, 2 Peter iii. 18. he adds, *Grow in the knowledge of our Lord and Saviour Jeſus Chriſt.* As if he had ſaid, "If you would grow in grace, you muſt alſo "grow in the knowledge of Chriſt." Yea, when he is ſpeaking of the greateſt attainments in grace, 2 Pet. i. 8. he tells this is the fruit of them; *They make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* But more directly Paul teacheth us, how faith advanceth the Chriſtian in his new life; 2 Cor. iii. 18. *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord. We all:* it is not only I Paul, whom you may think ſingularly priviledged; but all we, who, under the diſpenſation of the goſpel, have had the vail taken off our hearts and eyes, we all behold the ſame glory of Chriſt, and with the ſame ſort of fruit. Though we do not all behold it in the ſame clearneſs and brightneſs, nor with the ſame meaſure of fruit; yet all that do truly behold his glory, are truly made comformable to him. If no likeneſs to Chriſt's image be wrought in you, you make it to be juſtly ſuſpected, that it is either not the right Lord you behold, or not the right eye you behold him with, or that it is not a right glaſs you behold him in. For where all three are right, the fruit of likeneſs to Chriſt never faileth.

3*dly*, All the peace, and comfort, and joy of heart, which believers have in this life, come in by believing beholding of Chriſt, and of his grace and glory. Joy and peace fills the heart by believing, Rom. xv. 13. What can diſtreſs a believer when Chriſt's glory is ſeen? and what can quiet his heart, when a dark cloud

cloud and vail is on his glory? No ſtorm can be on a Chriſtian, and no fear can diſquiet him ſo, but that word ſpoke with Chriſt's power will comfort, Matth. xiv. 27. *Be of good cheer, it is I, be not afraid.* Thus were they made to *rejoice with joy unſpeakable and full of glory, who loved him, and believed on him they had not ſeen,* 1 Peter i. 8.

So much for this fourth thing, That the eye of faith and its exerciſe is of great advantage to a Chriſtian.

5. The beholding of the glory of Chriſt by the eye of faith, is the greateſt and ſureſt teſt of mens ſtate that can be. They that have it, are true Chriſtians; for thus are they made ſuch; as 1 John v. 20. They that never ſaw Chriſt's glory, remain ſtill in the pit of condemned nature, where darkneſs and death do rule.

6. and *laſtly,* The beholding of Chriſt's glory by faith, as it is revealed in the goſpel, is a good help to underſtand what the beholding of his glory in heaven is: for it is the ſame Chriſt, the ſame glory of Chriſt, that is beheld in earth and in heaven. Only this glory ſhines in another manner in heaven, and is beheld with another and higher eye than faith; though faith is the beſt eye, and the goſpel the beſt glaſs, on earth. On this I would ſhew how impoſſible it is, that an unbeliever that never ſaw Chriſt's glory in the goſpel, can have any right apprehenſion of the beholding his glory in heaven.

1*ſt*, Conſider what heaven is, The Lord of it tells us, it is in *being with him where he is.* Now, that man that never knew what Chriſt's company on earth is, can never know what his company in heaven is. Speak to him of heaven, as a ſtate of reſt and happineſs, where no croſſes, nor death, nor trouble, can be; this the natural man can know and reliſh. But Chriſt's true heaven, and Chriſt's picture of it in the word, are as dark and diſguſtful to an unbeliever, as Chriſt's yoke and burthen is. But to a believer,

whom the Lord hath choſen, and cauſed to approach to him, Pſal. lxv. 4.; who hath been oft made to ſay, Pſalm. lxxiii. 28. *It is good for me to draw near to God;* and can ſay, as 1 John i. 3. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt:* to ſuch, I ſay, *being with Chriſt where he is*, hath another light in his mind, and another guſt in his heart.

2*dly*, The work of heaven, to behold Chriſt's glory cannot be underſtood by an unbeliever, no more than a born blind man can know what pleaſure and profit is in beholding the glory and light of the ſun. And if ſuch would and could ſearch their hearts, they would find; and if they were ingenuous, they would own the truth, (as ſome of them in blaſphemy do ſay), that the goſpel-diſcovery of heaven is dark and diſguſtful to them; they neither know it nor love it. It is hid from their blinded eyes, and croſs to their carnal hearts.

3*dly*, They know not the title to heaven; how a man comes by a right to it, and enters into the poſſeſſion of it. And that is, by free grace in Jeſus Chriſt. And this is no ſmall part of Chriſt's glory, and of believers happineſs, that it is ſo. This title is only to be perceived by faith. The ſame grace that we owe the forgiveneſs of ſin to, we owe the poſſeſſing of glory to, Acts xxvi. 18. By that ſame grace that we are welcomed to Chriſt's houſe of grace on earth, Rom. v. 2. by the ſame grace we are welcomed into Chriſt's houſe of glory above. It is *grace brought to us*, 1 Peter i. 12.; it is *the mercy of our Lord Jeſus Chriſt unto eternal life*, Jude, ver. 21. But an unbeliever, who hath no knowledge nor reliſh of this bleſſed tenure to glory by free grace, what fit and right thoughts can he have of heaven? All men are by nature ignorant of the true heaven, of the true way to it, of the true work and bliſs in it, and of the only title to it, and tenure of it; and therefore need what the apoſtle prays for in Eph. i. 17, 18, 19.

APPLI-

APPLICATION. Although you may think it prepoſterous, to ſpeak any thing in application, before we enter upon the doctrine itſelf; yet, as what hath been ſaid, is but introductory to what I intend (if the Lord will) further to ſpeak on this great ſubject, ſo what I ſay now in application, ſhall be accordingly managed.

The text we have before us, is about the beholding of Chriſt's glory in heaven. I have been ſhewing you, that it is ſimply neceſſary to any right underſtanding of this great bliſs, that a man do know in his experience ſomewhat of the beholding of Chriſt's glory by faith in this life. Without this, no words that men can ſpeak about this, can be underſtood by natural men: 1 Cor. ii. 14. *For the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him: neither can he know them, for they are ſpiritually diſcerned.* I may truly ſay, that no natural man doth, or can underſtand this verſe. It is grievous and ſhameful, to ſee and read what blundering confuſed work many wiſe and learned men, but deſtitute of that mind and Spirit of Chriſt that led Paul in writing of it, make of this verſe; when it is plain and bright, though deep, to every ordinary Chriſtian. Now, the glory of Chriſt, and the beholding of it, are of the deepeſt of *the deep things of God*, ver. 10. How then can a natural man receive them, know them, or diſcern them? He is without that ſpiritual faculty by which only they can be rightly entertained. It is a dangerous and hurtful practice to the church of God, and to the ſouls of men, and to the truths of God, (and not a few are guilty of it, and many ſmart by it), for men to endeavour to bring down the deep myſteries of the goſpel unto the ſenſe and guſt of a natural unrenewed man. It is ſure, that they that teach, ſhould teach plainly; and they that write, ſhould make *the viſion plain, that he may run that readeth it*, Hab. ii. 2. But they muſt ſtill *ſpeak*, or write, *as the oracles of God*,

God, 1 Pet. iv. 11. and as *ſtewards of the myſteries of God*, 1 Cor. iv. 1. If, as it is undoubted, we cannot bring up the natural man's underſtanding unto the deep things of God; we muſt not eſſay to bring down the depths of God unto their natural blindneſs. This were to degrade the things of the Spirit of God, and to delude the ſinner. But let us ſtudy to declare God's mind in his word, as plainly as we can, to natural men that hear us; and withal tell them, that the things themſelves, of which we ſpeak as plainly as we can, are beyond their reach; that they may know that the things of God are deep, and they themſelves are blind, till the Spirit of Chriſt *open the underſtanding*, and *open the ſcriptures* unto them; as he did to his diſciples, Luke xxiv. 32. and 45.

My work at this time ſhall be, to offer you ſome helps to try yourſelves, and to find this out, Whether ever you have beheld the glory of Chriſt in the goſpel? You have the goſpel-glaſs, and moſt of you think you have the eye of faith alſo. My queſtion that I put your conſciences, is, Have you ſeen his glory in the goſpel by faith? If you have, then you will find three things.

1. Where-ever Chriſt's glory is ſeen by faith, it is always ſeen as ſingular, tranſcendent, and matchleſs. So it is in itſelf, and ſo it is ſeen by all that do behold it. Paul calls his knowledge of Chriſt, *the excellency of the knowledge of Jeſus Chriſt my Lord*, Phil. iii. 8. And that you may not think that he thought he had a great deal of it, and that you might know that Paul is rather commending Chriſt's excellency, than the meaſure of his attainments in the knowledge of Chriſt; he tells us in ver. 10,----14. how ſmall an opinion he had of what he had attained, in reſpect of what he wanted, and followed, and preſſed after. If ever you had a true view of Chriſt's glory, you will judge, that there is no glory like it. What you formerly thought glorious, you will then ſay of it, as 2 Cor. iii. 10. *For even that which was made*

made glorious, had no glory in this respect, because of the glory that excelleth. And the apostle is there speaking of the most outwardly glorious appearance that ever God made in the world, in giving the law. And as he saith again, of that that is most glorious in the eyes of one that knows not Christ, his own righteousness, in Phil. iii. 8, 9. he calls it, and all things else, *loss and dung*, compared with Christ. And so will every man that seeth Christ with any thing of Paul's eye. For illustration: Suppose a man blind from the womb, had his eye-sight given him by God, as it were in John ix.; suppose that his sight were given him in the night, and in the house, he would doubtless wonder at the light of candles; but if he went abroad, and saw the stars in the firmament, or if the moon did shine, this would be more glorious still: yet when the morning dawneth, and when the sun riseth and shineth, would not the man think, "Surely I never saw such a glorious "light before?" Fire and candles on earth, and moon and stars in heaven, have no such light as the sun. So will it be unto them to whom *the Sun of Righteousness ariseth with healing in his wings*, Mal. iv. 2. with salvation in his beams. He will say, "No "glory like Christ's glory, no man like him; no an- "gel, no creature, like him." If Christ's glory hath not disgraced all other glory save his own, you have either seen little of it, or none at all.

2. When the glory of Christ is seen by faith, desires of seeing more of it rise in the heart. What the preacher saith in general about seeing in Eccl. i. 8. *The eye is not satisfied with seeing*, is justly applicable to this spiritual eye in beholding Christ's glory. It is not satisfied, nor ever will, till the believer is with Christ where he is, and beholds his glory there. Paul had many and singular views of Christ's glory, and yet is studying Christ still. If you knew Christ as well as Paul did, you would be of his mind; yea,

if

if you have any right beholding of his glory, you will ſtill deſire more.

3. He that beholds Chriſt's glory truly, he perceives his own darkneſs and blindneſs, and is humbled thereby. You may think this a ſtrange mark; but it is a ſure one. It is ſtrange, but moſt true, that an unbeliever, who *hath never heard Chriſt's voice, nor ſeen his ſhape,* (as Chriſt ſaith to the Jews concerning his Father, John v. 27.), may, and many of them do think, that they know Chriſt, and many ſay, as Hoſ. viii. 2. *My God, we know thee;* "My "Saviour, I know thee;" when a true beholder of Chriſt's glory thinks, that he doth not know him at all, or next to nothing. And thoſe thoughts are proofs, that the one is quite ignorant of Chriſt, and that the other is begun to know him. What the apoſtle ſaith, 1 Cor. viii. 2. *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know,* holds good ſpecially in the knowledge of Chriſt. A proud conceit of a man's knowing Chriſt, is a demonſtration that the man never ſaw his glory. Even as if a man ſhould ſay, "I have ſeen the ſun "in his noon-day glory, and I can ſtare upon it ſtea-"dily." Would not any man think, that either this man hath not right eyes, or that he hath not ſeen the right ſun, but only a picture of it, that hath or can have nothing of the true ſun's light, and heat, and influence; or that the man lyeth groſsly? for all know, that the glory of the ſun is too great and bright for the ſharpeſt and ſtrongeſt eye. When a man from the top of a high mountain looks round about him, he can ſee many miles, and many things, If this man have high thoughts of his eyes and ſight, you cure him, or he cures himſelf, of that fancy, by trying his ſight with the ſun; then he ſeeth what a diſproportionate faculty his eye is to this glorious object. So is it with men when they approach Chriſt's glory; then their darkneſs and blindneſs is diſcovered. As *in his light we ſee light,* Pſal. xxxvi. 9. ſo by and

and in this light we see our own darkness. A very wise and good man said, in Prov. xxx. 2, 3, 4. *Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have* (or *know*) *the knowledge of the holy.---What is his name, and what is his son's name, if thou canst tell?* It is impossible, that any ray and beam of Christ's glory can be rightly taken up by the eye of faith, but the beholder of it is humbled by the sight of it. And the brighter the discovery be, the more humble will it make the man to be. Perfect humility is only in heaven, where the perfect discovery of Christ's glory is made by him, and got by the inhabitants. What said Isaiah, *when he saw his glory, and spake of him*, John xii. 41.? *Wo is me, for I am undone*, Isa. vi. 5. Why undone? *Because I am unclean, and have seen the King, the Lord of hosts.* What did the beloved disciple when he had a vision of Christ's glory? *When I saw him, I fell at his feet as dead;* and he might have died quite at the sight, unless Christ had laid his right hand upon him, and spoke comfortably to him, Rev. i. 17, 18. What was the fruit of Job's *seeing of the Lord with the seeing of the eye*, far beyond all he had heard by *the hearing of the ear?* Was not this the fruit and effect of it, *Wherefore I abhor myself, and repent in dust and ashes?* Job xlii. 5, 6. Thus will it be with you, if you obtain any true discoveries of Christ's glory.

SERMON IX.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

THERE is no greater theme in earth, nor in heaven, than the glory of Chriſt. There is no higher enjoyment here, nor above, than the beholding of this glory. Yet all the Lord's choſen ſhall ſurely partake of it, for here Chriſt prays for it. In explaining Chriſt's words in his prayer for that bleſſing, I propoſed to ſpeak to two things: What is Chriſt's glory; and, What is the beholding of it.

Before I enter upon either of them, there are yet three things I would obſerve from the connection and ſcope of theſe words, *I will that they be with me where I am, that they may behold my glory which thou haſt given me.*

Obſ. 1. Chriſt's preſence, and his people's beholding of his glory, go ſtill together. So it is on earth, ſo it is in heaven. When is it that a man begins to ſee any of Chriſt's glory, but when he is drawn to Chriſt? when Chriſt draws near to him, and manifeſts himſelf to him? Time was when Paul ſaw nothing of Chriſt's glory; he heard of him, and hated him, and perſecuted him: but all this was from his *ignorance and unbelief*, 1 Tim. ii. 13. When he was firſt charged by Chriſt for his evil way, Acts ix. 4, 5. no wonder that his firſt word was, *Who art thou Lord?* "I do "not know thee, I never knew that I did thee any "wrong."

"wrong." But when once Chriſt reveals himſelf unto him, immediately he ſaw Chriſt's glory, and made it his all. So it is with all natural men, till Chriſt draw near to them, and bring them near to him ſavingly: Chriſt *hath no form or comelineſs; and when they ſee* (or hear of) *him, there is no beauty that they ſhould deſire him*, Iſa. liii. 2. This is as true of them that hear of, and ſee Chriſt crucified in the goſpel-light, Gal. iii. 1. as of the Jews that ſaw his humbled ſtate on earth. They wonder what men ſee in Jeſus Chriſt; what glory in him they behold by faith; what believers mean, when they ſay, as Cant. iv. 16. *His mouth is moſt ſweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jeruſalem.* If you had ever heard his voice, or ſeen his face, you would know him from all the men on earth, or gods in heaven, (if I may ſay ſo). But, alas! there are many that bear the name of Chriſtians, (and God knows well, and men may know pretty well alſo, how little they deſerve that name), that never ſaw ſo much glory and deſirableneſs in Jeſus Chriſt, as they ſee in a heap of the white and yellow duſt of the earth. They cannot afford a good word or thought to the Jews, (and juſtly), who did prefer Barabbas to Chriſt, when themſelves daily do the like, in preferring the ſatisfying of their vile luſts unto the enjoyment of Chriſt's company. And what the Jews did, they do, from the ſame cauſe, (and a ſad and ſinful one it is). They neither of them did, or do ſee any thing of Chriſt's glory. He is far from them, they *know him not*, 1 Cor. ii. 8.; he hath not manifeſted himſelf unto them. This truth appears alſo, as in the beginning, ſo in the progreſs of Chriſtianity. If the Chriſtian *grows in grace*, it is alſo *in the knowledge of Chriſt*, 2 Pet. iii. 18. If the new creature grows, it is by and under the beams and ſhinings of *the Sun of Righteouſneſs*, Mal. iv. 2. All goſpel inſtitutions are for this end, (and when bleſſed, reach it), Eph. iv. 13. *Till we all come in* (or *into*)

the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Every Christian's experience bears witness to this. Do you not sometimes see more of Christ's glory than at other times? Is not the light brighter, and your faith more quick and active? And when is it so, but when Christ draws nearer to you, and you are brought nearer to him, than usually? But for such poor creatures, that know nothing of Christ's presence with, or absence from them, save in and by his ordinances and providences, (in which also a true believer may find Christ's special presence, though others do not, nor can); I say not, that such do see more of Christ's glory, but rather that they never saw any of it. They *are blind, and cannot see afar off,* 2 Pet. i. 9. Christ is far from them, and they from him: he hath not yet looked on them in love, nor have they looked on him by faith. But for true Christians, if you should ask the question, When did you see most of Christ's glory? all would answer, That though it be little that ever they did behold of it, yet the best sight ever they had, was when he drew neerest to them; then he displayed his glory, and then they beheld it. And it may be that he did so, and they found it, when they were in the deep dungeon, in darkness and distress. No case is a believer brought into, but Christ's love will visit him in it; and the darker the place be, his sunshine is both the more needful, and the more glorious: Micah. vii. 8. *When I sit in darkness, the Lord shall be a light unto me.* Not only *will he bring me forth to the light, and I shall behold his righteousness,* as ver. 9.; but *when,* and while *I sit in darkness, the Lord will be a light to me;* and *enlighten my darkness,* as David sings by faith, Psal. xviii. 28. and thousands have felt it. So that it is undoubted, that most of Christ's glory is seen when he is neerest his people.

Thus also it is in the state of saints in heaven. They are brought near to Christ; they are *with him where he*

he is, and therefore *behold his glory*, and all above what we can conceive. Christians labour here under many humbling things within and without. They would fain see more of Christ's glory; they pray as Moses did, Exod. xxxiii. 18. *I beseech thee shew me thy glory.* But yet they cannot behold it as fain they would. Why? Because they cannot be so near to Christ as they would; and he will not draw so near to them as they would, while they are where they are, and not yet where he is. The greatest nearness to Christ, and the greatest visions of his glory, are both reserved for his people, when they shall possess *the inheritance of the saints in light*, Col. i. 12.

Obs. 2. Our Lord Jesus Christ is truly willing that his glory should be beheld by his people. He prays here for it in an extraordinary manner, *I will* it. Christ is a great deal better pleased, and more desirous, that his glory should be beheld by his people, than they are either willing or able to behold it. He hath a good mind to be looked upon, when he speaks so in Isa. xlv. 22. *Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else; a just God and a Saviour*, ver. 21. (None can save a sinner, but a God. A mere man-saviour can save no sinner: and there is no God-saviour, but our Lord Jesus Christ, who is *over all, God blessed for ever*, Rom. ix. 5.). Christ is here calling men to look on him for salvation. Look to Christ, and you will see salvation in his heart and eye, and salvation will dart in upon your heart and soul. The brazen serpent was set up to be looked on by Israel. Though it could not speak, it could heal by God's ordinance. But the antitype, Jesus Christ, can both heal and speak; and the power of his voice can, and always doth give eyes to the man, and salvation by looking. It makes the *dead both to hear, and live*, John v. 25. Again, in Isaiah lxv. 1. he saith, *Behold me, behold me, unto a nation that was not called by my name.* Some quarrellers may say, If Christ be so willing to have his glory to

be

be beheld by men, why doth he not display his glory, and give all men eyes to see it by? I answer, That though this cavil savours of an ungodly, unhumbled heart; yet there are a few things that may stop such mouths. 1. It is a wonder of grace that he doth so to any: and they all admire it that do partake of it. Thomas seems to admire it, John xiv. 22. It were more hopeful work, and fitter for such, to admire that free grace falls on any, than to murmur and grumble that it passeth by so many. 2. Would you have this great blessing? have you sought it humbly and earnestly? have you turned his gracious call and promise into an earnest prayer? He saith to you, *Look to me, and be thou saved;* answer it, *Lord, look on me, and save me.* A better man than any of us prayed so, Psalm cxix. 132. *Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name:* and to the same purpose more largely in Psalm cvi. 4, 5. Must not that man be both wicked and unreasonable, that quarrels with God for not giving that grace that himself is unwilling to receive, is careless to ask, and strives against with all his might? But nothing will fully stop the mouths of cavillers against free grace, but either some taste of this grace, or the judgment of the last day, *Out of their own mouth they shall be judged* by the Lord, Luke xix. 22.

But even Christians themselves are apt to say, That if Christ be so willing to have his glory to be beheld by his people, why then doth he stand so far off? why doth he hide himself so long? why do I pray, and am not heard? If he would as earnestly have it beheld, as I would fain behold it, why is this distance and darkness so long continued? We have many such complaints from eminent saints in the word, and they are too common in all times. We experience more the tremblings of unbelief in scripture-saints, than the vigour of their faith. The infirmities of saints are recorded in the word for our humbling and warning; and their graces for our imitation and encouragement.

Unto

Unto ſuch honeſt complainers I would ſay, 1. That this mood cometh on you from the remnants of that natural enmity to the glory of his grace; which enmity, though it was ſubdued in its power in you, in the day of his power on you, yet hath its roots under ground, and doth ſometimes ſpring up and trouble you. There is no evil perfectly rooted out of a ſanctified man in this life, nor no grace planted in him that is perfect. 2. That the ſovereignty of his grace appears as much in the times and meaſures of its diſpenſation, as in its being given at firſt to the ſinner that never got any before. Let all believers remember that they are ſtill under the dominion of the ſame free grace that at firſt ſubdued them to Chriſt. The greateſt receivers of Chriſt's grace are not maſters of it, but ſubjects and receivers. They muſt not ſay, as Jer. ii. 31. *We are lords, we will come no more unto thee.* The richeſt ſaint muſt be, and is a humble beggar at grace's door all his days; and Chriſt is the Lord of the houſe, and the diſpenſer of the alms; and as the alms is too good not to be patiently waited for, ſo the Lord is too good and too great to be quarrelled with: and never did a believer get any good by complaining of him. Complain to him, and pray, and aſk largely, but ſtill with faith and patience. Knock at his door; but ſtay, and bleſs him, that ever he gave you any crumb of his grace. Mix your prayers for new wanted grace, with praiſes for his old diſpenſed grace. Chriſt loves you, and hath proved it; believe it, bleſs him for it, and wait for his renewing his love to you; and in due time you will find, that he will not only anſwer, but outdo all your deſires to him, and all your expectations from him.

Obſ. 3. The beholding of Chriſt's glory in heaven, is the main part of the happineſs of his people in it. So Chriſt expreſſeth it, (as I glanced at it before), as if he would explain what his people ſhould get and do, when *they are where he is; they ſhall behold his glory.* This is that true beatific viſion, that happy-making

making ſight, that ſo many of the ſchoolmen (generally better philoſophers than divines) do talk and write of. But poorly muſt all ſuch talk and think of it, that are unacquainted with Chriſt and his grace in their own hearts. But this is ſure, and plainly revealed, that the happineſs of the glorified ſtands and flouriſheth to eternity in the *beholding of Chriſt's glory*. The object is moſt excellent. The eye which they behold him with, and the light they behold him in are rare and ſingular. (No ſuch eyes, and no ſuch light on earth, or in the lower created heavens). And the fruits of this beholding this his glory in this bleſſed way, are inexpreſſible. There are two eyes that believers behold Chriſt's glory with; faith and ſight. It is the ſame glory of the ſame Jeſus that is ſeen; it is the ſame man that ſeeth his glory: but how vaſtly different are theſe two eyes, and the two beholdings! The one is for this life, the other for the other life. The glory of Chriſt, as it ſhineth in heaven, is not for the eye of faith. Faith may take it up in the promiſe, and believe and wait for it; but the glory of Chriſt in heaven is far above the eye of faith, Rom. viii. 24, 25. And, on the other hand, the glory of Chriſt, as it ſhineth in the goſpel, and as ſeen by faith, is not for ſight, and is unſpeakably below it. For as needful and uſeful as faith is now to believers, yet when they come to *the end of their faith, the ſalvation of their ſoul*, 1 Peter i. 9. they have no more to do with it. There is no need of the ſhield of faith, when the war is ended, and the ſoldier of faith is made *more than a conqueror, through Chriſt that loved him*, Rom. viii. 37. Pictures of Chriſt, and love-letters from him, and love-tokens, (the glory of the goſpel, and the neceſſary food of faith), are no more needed when the bleſſed beloved is preſent and enjoyed.

I. I would now come to ſpeak of the firſt thing, *the glory of Chriſt*. And it is with reverence and godly

ly fear that I ſhould ſpeak, and you ſhould hear, of this great and awful theme. And what I mean to ſay of it, ſhall be under theſe two heads; 1. The glory of Chriſt as he repreſents God unto us: 2. His glory as he repreſents us unto God: As he is God's only true repreſentative to his church; and as he is the only repreſentative of his church unto God. Chriſt is both, and great is his glory in both. And this glory I would ſoberly ſpeak of.

To begin with the *firſt* head, That Chriſt is the only repreſentative of God unto his church: And great is his glory therein. And this glory of Chriſt is beheld by faith now, and to eternity by ſight. There are many words about this, eſpecially in the new teſtament, (where the old teſtament vail on Chriſt's glory is taken away; and yet the new teſtament light will itſelf evaniſh alſo, when the Lord returns in his glory, and hath his church with him where he is). I ſhall name a few of them. Col. i. 15. he is called *the image of the inviſible God.* Heb. i. 3. he is *the brightneſs of his glory, and the expreſs image of his perſon.* Who is the image? He that *upholdeth all things by the word of his power; who, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high.* Whoſe glory's brightneſs is he? whoſe perſon's character bears he? God the Father's, who ſpake in the old teſtament times by the prophets, and in the new teſtament times by his Son, ver. 1, 2. So in 2 Cor. iv. 6. *The light of the knowledge of the glory of God ſhineth in the face* (or *perſon*) *of Jeſus Chriſt.* All deep words, and deep matter in them.

To prepare our way to enter on this theme, there are three things I would lay before you.

1. That a right and ſound knowledge of God is ſimply and abſolutely neceſſary unto true happineſs, in this and in the other world. Our Lord in this chapter, ver. 3. ſaith, *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* And 1 John v. 20. ſpeaking

of Christ as known, the apostle saith, *This is the true God, and eternal life.* None know the true God, none can come by eternal life, but they that know Christ. No faith, love, worship, or obedience, can be performed and acted by him that knows not God. The Athenian inscription, *To the unknown God,* was ridiculous, but suitable enough for blind idolaters. This truth, of the necessity of the knowledge of God, in order to the pleasing and enjoying of him, and of his favour is ingraven on mens hearts by nature.

2. God in himself, and absolutely considered, is unknowable by men in this life, (to carry it no further now), unless he some way manifest himself to us. To this that seems to refer in 1 Tim. vi. 16. He *dwelleth in light which no man can approach unto; whom no man hath seen, nor can see. Whatsoever doth make manifest, is light,* Eph. v. 13. Yet divine light is a covering of God, Psalm civ. 1, 2. that no creature can see through; John i. 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* This truth stands on three foundations. 1. The greatness of God, and of his glory. 2. The shortness of mens reach as creatures. And, 3. The corruption of their minds as sinners: Eph. iv. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.* A dreadful, but true picture of that dungeon that all men by nature are born in, and must live and die in, and go through it, and from it, into outer darkness. In what way God did, and doth manifest himself and his glory unto the holy angels, and how they behold him, is quite hid from us. Though our Lord tells us, that *in heaven they do always behold the face of my Father which is in heaven,* Matth. xviii. 20.; yet what this is, we know no more than we do that in Rev. xxii. 4. of the triumphant church that *shall see his face.* To come a little lower, and to

speak

ſpeak of the firſt man who was made a little lower than the angels: This alſo is beyond our underſtanding how God did manifeſt himſelf unto him, and how he beheld God's glory: though we are ſure that both were. But when ſin came in, then plainly the minds of all men are ſo defiled and darkened, that there is a neceſſity that they muſt be all taught of God that do know the Lord; and bleſſed be his name, that he hath promiſed this in the new covenant, and fulfils it to *the heirs of promiſe*, as they are called in Heb. vi. 17. John vi. 45. Jer. xxxi. 32, 33, 34. Yet, when the ſaving knowledge of God and faith are given, ſuch is the weakneſs of this eye, that, on any ſpecial appearance of the glory of God, fear and amazement ſeizeth on their hearts. Whence that ſaying, ſo uſual in old times, Judges xiii. 22. *We ſhall ſurely die, becauſe we have ſeen God;* though God appeared in mercy to Manoah and his wife, and with a promiſe of a ſon to them, and a judge and ſaviour to Iſrael. Jacob had wreſtled and prevailed with the angel, and was bleſſed by him: yet he ſaith with thankfulneſs and wonder, *I have ſeen God face to face, and my life is preſerved*, Gen. xxxii. 30. What made Iſaiah to ſay, on his ſeeing of God's glory, *Wo is me, I am undone*, chap. vi. 5.? Did God threaten him, did God ſmite him? No; but, *Mine eyes have ſeen the King, the Lord of hoſts.* "I have ſeen his glory, and "his ſpotleſs holineſs hath been proclaimed in my "ears. Thereby I ſee, that my own uncleanneſs, "and the uncleanneſs of others I dwell amongſt, doth "greatly endanger me."

3. Notwithſtanding all this depth of God's glory, and darkneſs in all mens minds by nature, ſince the fall of Adam; yet all men, in all ages, have been ſeeking out, and ſtudying, and making to themſelves, ſome repreſentations of God. They know that there is a God; they quickly come to know that this God is out of their ſight; and, on a little deeper thinking, they know that this inviſible God is alſo beyond the

reach of their minds and thoughts. Is there a curious ſtudent of God's works of creation, that findeth not ſomething in the ſmalleſt of his creatures, that our underſtanding cannot find out? What muſt we think of the Former of all things? *Can any find out God to perfection?* Job xi. 7. A conviction of this depth in God, and darkneſs in man, ſeemeth to have been declared in the inſcription on the altar at Athens, Acts xvii. 23. This Paul takes for his text, (if I may ſo ſay), and makes an excellent ſermon upon it. The conviction that is in mens hearts, of the depth of God, and of the darkneſs in themſelves, hath bred a deſire in all men to know ſomewhat more of God than they do, that they may pleaſe, and ſerve, and worſhip him, and obtain his favour. And this darkneſs and deſire have brought forth two great plagues on the world, that are like to laſt as long as the world laſts, and as long as ſinners live in it; two repreſentations of God deviſed by men.

1ſt, The firſt way of mens ſtudying to repreſent God unto themſelves, is the more fine way of the better ſort of the Heathens, and their philoſophers. And that was, by framing thoughts, ideas, and contemplations of God, from the light of nature, and exerciſe of their reaſon. This way the apoſtle takes notice of, as a poor way, and unprofitable, Rom. i. 20. That philoſopher ſpoke like a divine, who, when he was aſked by his prince, What God was? deſired a day's time to think on it. When that was granted, and done, he aſked two days time to think on the queſtion. After the two days, he aſked four days. And when the king wondered at his delays, he gave this true and ingenuous anſwer: "The more I think "of God, the leſs can I tell what he is." And this will be the ſure effect of all that, without the light of God's word and Spirit, do buſy themſelves to frame repreſentations of God himſelf in their minds. The heathens have indeed ſpoke and wrote many good thoughts of ſome of the divine attributes, which may be

be read with profit; and ſome do read them with wonder, how they came by ſuch thoughts; and many have thought, that ſome of theſe philoſophers might have ſeen ſome part of the Old Teſtament ſcriptures. Paul quotes one of them at Athens, Acts xvii. 28. whom he calls *one of their own poets;* and another in Tit. i. 12. whom he calls *a prophet of their own:* yet what he quotes of this laſt, is a complete Greek verſe of poeſy; and the other but a half-verſe. But their philoſophers taught and wrote, both in proſe or verſe. Yet though we who have the light of God's word, may make good uſe of their ſparks of nature's light; we muſt not thence think, that they by their wiſdom did know God ſavingly; contrary to 1 Cor. i. 21. *The world by wiſdom knew not God.* An ungrounded charity to the ſalvation of the Heathen, that never knew God in Chriſt, is a reflection on the goſpel of Chriſt. And if men will coin a new goſpel, and a way of ſaving ſinners, by Jeſus Chriſt, as only preached to the Heathen, by ſun, moon, and ſtars, contrary to the word of God, John. xiv. 6. and xvii. 3. Eph. ii. 12. Acts iv. 11, 12. do you know and remember, that it is falſe coin. And mens coining of another way to God but by his Son Jeſus Chriſt, revealed in and by the goſpel, is treaſon againſt the Majeſty of heaven; and though it may deceive men on earth, it will never paſs as current in heaven.

2*dly*, The other way of mens repreſenting God unto themſelves, is by images and outward repreſentions of God. An old abomination. It is like it was not before the deluge: for it is not named; but only violence, and luſts, and general corruption in manners, are given as the procuring cauſes of God's deſtroying the world by water. Beſides, the world was but lately created, and the glory of the Creator ſtared every man in the face; and that Mathuſalem, who died a little before the flood, had lived ſome hundreds of years, while the firſt man, Adam, lived.

Beſides

Beſides, Enoch's prophecy, cited by Jude, ver. 14, 15. makes no mention of idolatry. But however it was before the flood, idolatry came quickly into the world afterwards, and is like to continue, till it be purged by fire. Now, what is idolatry? and whence is it that the world is ſo *mad upon idols*, Jer. l. 38.? Idolatry is the worſhipping of the true God by, and under any image or repreſentation of God, deviſed by mens heads, or framed by mens hands. The firſt command of the moral law forbids the having and worſhipping of any, but the true God. The ſecond command forbids the making of any reſemblance or image of God, and worſhipping of God by it. Divine worſhip is that *glory that God will not give to another, neither his praiſe to graven images*, Iſa xlii 8.; and that becauſe he is a jealous God. Worſhip is God's throne in the world of angels and men; and he will admit of no rival or partner in it. The idolaters pretend that they only honour God, and give no divine glory to the image: but the Lord calls worſhipping him by an image, *a worſhipping of the creature more than the Creator*, Rom. i. 25. Now, how comes in idolatry into the world? And what keeps it up in it, ſince all men by their reaſon think, as Paul ſaith, all *ought to think, that the Godhead is not like unto gold, or ſilver, or ſtone graven by art or man's device?* Acts xvii. 29. The true cauſe of this ſin's riſe and reign in the world, is this. All men by nature know there is a God that made the world, and that they ought to worſhip him; but who he is, and what is pleaſing worſhip to this God, they know not. They know, that if there be a God, he muſt not be like any creature in heaven or earth. The diſtance betwixt God and creatures, is, in its greatneſs, known only to him that can comprehend his own glorious majeſty, and the emptineſs of nothing creatures. And therefore we ſee how he ſpeaks in Iſa. xl. 17. *All nations before him are as nothing*, (that is, pretty low; but he yet lays them lower), *and they are counted to him*

him leſs than nothing, and vanity. To whom then will you liken God? ver. 18. But though God only can comprehend the greatneſs of this diſtance betwixt God and creatures; yet all men do apprehend, that it is, and muſt be great. Then, when reaſon tells them, that this God that made all things in time, is eternal; that he is immenſe and unſearchable in all perfections; that he is a Spirit; every one of theſe names of God do ſtun and puzzle the man's underſtanding; ſo that all muſt ſay, as one did, Job xxxvii. 23. *Touching the Almighty, we cannot find him out.* So that, in this confuſion and darkneſs, they muſt (as they did, John iv. 22.) *worſhip they know not what;* and becauſe *they know not God, ſo as to glorify him as God,* &c. *they change the glory of the uncorruptible God, into an image made like unto a corruptible man,* &c. Rom. i. 21, 22, 23. Man in his ignorance and ſinfulneſs, firſt *thinks that God is ſuch an one as himſelf,* Pſal. l. 22.; and then thinks any repreſentation of God may ſerve. And indeed the meaneſt creeping thing is an image too good for ſuch a god. A god altogether like a ſinner, is no other than *the god of this world,* the devil, 2 Cor. iv. 4. See the firſt groſs idolatry among Iſrael in the wilderneſs, Exod. xxxii. They had heard the fiery law proclaimed dreadfully, but about forty days before; and idolatry ſpecially prohibited and threatened in that law: yet they had hardly the dread of that voice out of their ears, before their hearts are turned aſide, their hands buſied in making an idol, and they on their knees worſhipping it. In ver. 1. they ſay, *Up, and make us gods to go before us.* What a poor God is he that is of man's making? All Iſrael could not make one fly or gnat; yet they are for God-making. When they had their golden calf, they ſaid, ver 4. *Theſe be thy gods, O Iſrael, which brought you out of the land of Egypt.* Did they not know, that, a few weeks before, they had brought that gold out of the land of Egypt, of which they had now made their idol?

idol? Did they not know, that this idol could no more go one ſtep before, nor with them, nor after them, than a ſtone? And doubtleſs they meant to carry it, if Moſes had not made them to deſtroy it, and drink it, ver. 20. But they had brought up their idolatrous hearts out of the land of Egypt, Ezek. xxiii. 3, 8, 19.; and they thought this a fit repreſentation of the true God; and therefore *proclamation is made of a feaſt to-morrow, to the Lord, to Jehovah*, Exod. xxxii. 5. As long as God is not known by his word and Spirit, no man is ſecured from falling into idolatry. Let us look into the Antichriſtian ſtate; and there any Chriſtian may ſee, that the whole of their worſhip, from the beginning to the end, is a mere maſs of idolatry, and wicked repreſentations of God. Their hearts, their houſes, their ſtreets, and highways, their temples, are all filled with idols: many falſe gods, as angels and ſaints; many wicked repreſentations even of the divine perſons, Father, Son, and Holy Ghoſt. Juſtly may it be called, as old Babylon was, *a land of graven images*, Jer. l. 38. The old Pagan, and the new Antichriſtian Rome, equally full of idols; only with difference in names. Heathen names laid aſide, and Chriſtian names taken up in their rooms: but the idols the ſame, and the idolatry the ſame; with the addition of a god made of bread, to be firſt made, then worſhipped, and then eat. An abomination enough to make the natural conſcience of a cannibal to keck at.

To conclude this head, about worſhipping of God by images, I would ſay only, that it is a ſin as plainly forbid in God's word as any ſin whatſoever; as fearfully puniſhed as any ſin: that it is a ſin that both riſeth from unworthy thoughts of God, and increaſeth theſe unworthy thoughts. It ſtupifies men, and takes away their reaſon: Iſa. xliv. 20. He (*the* idolater) *feedeth of aſhes: a deceived heart hath turned him aſide, that he cannot deliver his own ſoul, nor ſay, Is there not a lye in my right hand? But they that make*

make them, are like unto them; so is every one that trusteth in them, Psal. cxv. 8. The idol, and the idolater, are much alike. The idol is void of all natural life and sense, and the idolater is as void of all spiritual life and sense. Hath that man the soul and spirit of a man in him; hath he any sense of the majesty of the true and living God, who can call a log of wood, or a bit of bread, a god, and worship it? I have said the more of idolatry, because it is the sin most dishonourable to God, most destructive to the souls of men, and a dreadful stumbling block to the Jews and Turks, who do justly abhor idols, for as blind and sottish as otherwise they be. Nor can any man wonder that they stumble at the name of Christianity, when they see the greatest part of such as profess that name, as much given to idolatry, as ever the Heathen were, either before or since Christ came into the world. This sin is also a disgrace to mankind, and a shameful defacing of that image of God in which he was first made; when a man so *debaseth himself even unto hell*, (Isa. lvii. 9.), as to worship what either his own or other mens hands have made. Yet this sin of idolatry is a demonstration, that the light of nature, and the notion of God, (notwithstanding all the weakness, darkness, and corruption mixed with it in fallen man), is deeply and strongly rooted in mens hearts, that they will rather take up with any thing for a God, yea, make a God to themselves, rather than have none. It is no rare thing, to see an idolatrous prince, who is as proud as Lucifer, and who saith in his heart as he did, Isa. xiv. 12, 13, 14.; and who hath pride and ambition enough to desire to be lord of the whole earth: yet such a wretch as this, who is not worthy to live among his fellow-mortals, will humble himself, and kneel before a proud priest, confess his sins to him, and ask, and receive pardon from him, as from a God, and worship the work of the meanest of his subjects hands. This was the proud boast in the last age, of a confessor to a great king,

"When I have my king on his knees before me, and "my god (meaning the conſecrated wafer) in my "hands, what can I not do?" From ſuch gods, ſuch kings, and ſuch prieſts, may the only true God deliver us, and all the nations on earth. But as long as the ſpirit of Demetrius prevaileth, Diana will not want a rich temple, and many worſhippers: Acts xix. 25. *Ye know that by this craft we have our wealth.* For if falſe gods were not rich gods, and rich-making gods, they quickly would have neither prieſts, nor temples, nor worſhippers. And quickly may it be, is the hearty prayer of every true Chriſtian.

And this leads me to the point in hand, That the Lord Jeſus Chriſt, God-man, and our Mediator, is the only true repreſentative of God unto the church. God only makes himſelf ſavingly known to men in his Son Jeſus Chriſt. Men that would know God ſavingly, worſhip God acceptably, and enjoy God forever, they muſt ſeek and get all in and by Jeſus Chriſt.

In handling of this, I would ſpeak to two things. 1. The fitneſs of Chriſt to be God's repreſentative to his church, 2. The glory of Chriſt in being ſo.

Firſt, As to Chriſt's fitneſs to repreſent God unto men: It appears in three things.

1. In the divine dignity of his perſon. He is God's eternal Son, and God equal with the Father. I know that this rock, the church of Chriſt is built upon, is boldly ſtruck at in theſe laſt and worſt days. But we ſhould know as well, that *the gates of hell ſhall not prevail againſt it*, Matth. xvi. 18. I would only ſay now, that that man or woman that owns the authority of the New Teſtament, (though Chriſt's Godhead ſhines very brightly in the Old Teſtament), and ſhall read but three firſt chapters, John i. Col. i. and Heb. i. and can ſay, that Chriſt is a mere man and creature, is under a judicial blindneſs. All that worſhip Chriſt, and call on his name in prayer, and deny

deny him to be true God, are guilty of idolatry. A mere creature image and repreſentation of God uſed in worſhip, is an idol. But the eternal Son of God, who is in his perſon *the image of God*, and *the character of the Father's perſon*, is fit unſpeakably to declare God unto men, John i. 8. He alone doth it, and none elſe can.

2. The Son's aſſuming man's nature unto his own divine perſon, makes him fit to repreſent God to men, John i. 1.----18. His being God-man, made him fit to repreſent God to men, and to repreſent men to God. God is only to be ſavingly known by men, as he is a God in Chriſt; and ſinners are only accepted of God, as they are in Chriſt. His human nature is a creature; but the Son of God that aſſumed and dwelleth perſonally in this nature, is a divine perſon. It is not his nature as man, but his divine perſon dwelling in that nature, that doth make him the only right repreſentative and image of the inviſible God unto his church.

3. Chriſt's being inſtalled in the office of Mediator, makes him fit to repreſent God unto men. He is the *one Mediator between God and men, the man Chriſt Jeſus*, 1 Tim. ii. 5. Such as, on this account, talk of Chriſt's being a God by office, know neither God, nor Chriſt, nor his office. Our Lord Jeſus Chriſt is God in office; and to be worſhipped by his people, as clothed with it. In this office, as Prophet, he repreſents and revealeth the mind and will of God, to be known and believed by the church; which is commanded by the Father to *hear him*, Matth. xvii. 5. As King, *all judgment is committed to the Son: that all men ſhould honour the Son, even as they honour the Father. And he that honoureth not the Son, honoureth not the Father which hath ſent him*, John v. 22, 23. And as Prieſt, as all in that office are *taken from among men, and ordained for men in things pertaining to God, that they might both offer gifts and ſacrifices for ſins*, Heb. v. 1.; ſo *the Son was conſecrated* for this

office *by an oath*, Heb. vii. 28.: and as Prieſt, he *muſt have ſomewhat elſe to offer*, Heb. viii. 3.; which offering was himſelf, and this he hath offered, Heb. ix. 26. and x. 5.----10. And after this offering, *he entered in*, as Prieſt, *into the holy place;* even *into heaven itſelf, now to appear in the preſence of God for us*, Heb. ix. 12. 24. And there he remains, and *liveth for ever to make interceſſion for us*, Heb. vii. 25. until *he ſhall appear the ſecond time, without ſin, unto ſalvation*, Heb. ix. 28. Now, in this office Chriſt repreſents his church unto God; and in his prophetical and kingly office, he repreſents God unto his church. Both equally needful for our ſalvation, and both only performed by Jeſus Chriſt as Mediator; who only can repreſent God unto us, that we may ſavingly know God; and repreſent us ſo to God, that we may be graciouſly received by him. *Wherefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion, Chriſt Jeſus*, Heb. iii. 1. Conſider how fit he is to do all God's buſineſs with us, and all our buſineſs with God, for our ſalvation, and his Father's and his own glory. He is clothed with a moſt honourable office of Mediator, (the honour and work of which office no mere creature could bear and diſpatch), furniſhed with all fulneſs for its diſcharge and management. This office he diſcharged when on earth, in our nature as man; and in the ſame nature, is doing what remains to be done in that office, in heaven. And this high officer, this man Jeſus Chriſt, is *God over all, bleſſed for ever*, Rom. ix. 5. So that his fitneſs for making a true and ſaving repreſentation of God to his people, is evident; but ſo great and glorious, that we cannot fully apprehend it by faith. We have in our Lord Jeſus Chriſt, a Mediator between God and men, to take away the breach that ſin had made between them, and to make an everlaſting friendſhip; a Mediator ſo furniſhed for his office, that any may truſt him in it. We have this Mediator

in

in our own nature, *a partaker of flesh and blood*, as we be, Heb. ii. 14, 17.; *in all things made like unto his brethren*, that he might be the fitter for us, and that we might be the more familiar with him. And this Mediator by his office, this real and true man by the taking of our nature, is God, *the only begotten of the Father*. Can any make a doubt of this truth we are upon, That the Lord Jesus Christ, God-man, Mediator, is the true, real, and only representative of God to his church?

So much for this first head.

Secondly, What is Christ's glory, in being God's representative to his church? Herein he is exceedingly exalted. How greatly is it expressed, Eph. i. 20,----23. and in Phil. ii. 6,----11.? and how hard to think suitably of them? I shall only touch at three particulars in it.

1. It is glory to Jesus Christ, that all the saving discoveries of God are made to men in and by him: 2 Cor. iv. 6. *The light of the knowledge of the glory of God shineth to men, in the face of Jesus Christ.* Till a man know Jesus Christ, he knows not God; nay, he hath not a God: Eph. ii. 12. They that are without Christ, are *without God in the world*: "Ye were "Atheists," (so is the Greek word); though the Ephesians, to whom he writes, had been great idolaters, and had gods and goddesses more than were worth having, Acts xix.

2. Great is Christ's glory in this, that all the worship that is given to God, if right, and as it is commanded, is given to God in and by Jesus Christ. *No coming to the Father, but by him*, John xiv. 6. If we *believe in God*, we must *also believe on him*, John xiv. 1. *Thro' him we believe on God*, 1 Peter i. 21. If *we believe on him, we believe not on him* (only, or alone), *but on him that sent him. And he that seeth him, seeth him that sent him*, John xii. 44, 45. If we pray, we must do it *in Christ's name*, John xiv. 13, 14. and chap. xvi. 23, 24. Yea, *whatsoever we do, whether in word or deed*,

deed, muſt all be done in the name of our Lord Jeſus Chriſt, giving thanks unto God and the Father by him, Col. iii. 17. All our goſpel-ſacrifices are to be offered to God by him, Heb. xiii. 15. Now, conſider how great a perſon this muſt be, as the apoſtle argues about his type, Melchiſedec, in Heb. vii. 1,---4. And he is there exalting that unknown man's prieſthood above the Levitical, in this, that Abraham, Levi's great-grandfather, gave the tenth of the ſpoils to him. How much greater is Jeſus Chriſt, of whom Melchiſedec was but a type and ſhadow, to whom we muſt not only give a tenth, but all, of that worſhip and ſervice we pay and owe to God?

3. All the mercy, favour, and bounty of God to men, comes to us in and by Jeſus Chriſt. No *ſpiritual bleſſings in heavenly things* doth God *bleſs us with*, but *in Jeſus Chriſt*, Eph. i. 3.

APPLICATION. All the uſe of this doctrine I ſhall at this time make, is in one warning; which I wiſh may be as well taken, as it is needful, both to me to give it, and to you to take it. And it is this, That the ſecret moth and poiſon in many people's religion is, that it is not Chriſtianity. *God* out of Chriſt *is a conſuming fire;* God not worſhipped in Chriſt, is an idol; all hopes of acceptance out of Chriſt, are vain dreams; a heaven out of Chriſt, is little better than the Turks paradiſe. How ſad is it; how viſible is it, and common that many men and women do pray every day, and hear every day, and would fain know God rightly, and worſhip him acceptably; and, if we might believe their words and profeſſion, they know a great deal of God, and ſerve him not a little; when, in the mean time, Jeſus Chriſt, as the only glaſs in and by which the true God and his glory is to be known and adored, is not minded by them? They have no ſenſe, no experience of it, no conviction of the neceſſity of Chriſt's repreſenting an inviſible, incomprehenſible God, unto them; they make no eſſays to

to know God in and by this only right way. Hence is it, that there is so much of that that bears the name of *religion*, that not only men may carry to hell with them, but that pusheth them into hell. Hence is it, that so many have a form of godliness, who are fatal strangers to its power. Is it not sad, to see and hear men, who bear the name of Christians, playing the philosophers about God's nature and attributes, while in the mean time they are utter, yea contented strangers, unto this only true representation of God unto men, in his Son Jesus Christ? All I shall say now, is to glance at one scripture, in 2 Cor. iv. 3, 4, 6. *If our gospel be hid, it is hid to them that are lost*, I cannot deny, would the apostle say, but that for all the plainness and closeness of our preaching, of which in ver. 2. yet our gospel is hid; but it is so to a lost company. But how comes it, that under such preaching as Paul's, the gospel is hid from any that hear it? This he answers, ver. 4. wherein he names two causes concurring, one sad effect flowing from these causes, and destruction consequent on the effect. The causes are, unbelief in their hearts, and Satan's working with it, and securing of it. The sinner is blind by nature, his blindness grows by the abused light of the gospel, and the devil spreads a thick vail over their blind eyes, that let gospel-light shine by an apostle, no ray, no beam shall dart in upon them. Now what is the effect of this double-blinding? What doth Satan design in his pains on unbelievers? What is he afraid of, and studies to prevent? It is, *lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* As if the apostle had said, the devil in his diligence to keep sinners in the dark, thinks and knows, that if ever one beam of the glory of Christ in the gospel, comes in to sinners hearts, they are lost to him, and saved to Jesus Christ. O that sinners knew this, as well as the devil doth? But why hath not this busy devil the same power on all? How come any to have

their

their eyes opened to ſee? To this he anſwers in ver. 6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* Obſerve, that the apoſtle in ſpeaking of the cauſes of the perdition of unbelievers, names their own blindneſs and unbelief, and Satan's activity; but as to the ſalvation of believers, he aſcribes it ſolely unto the grace of God, and its power and freedom; without which Satan would prevail on all, as he doth on many. But, for as blind as unbelievers are, and for as diligent and powerful as the devil is, God that commanded light in the firſt creation, did ſo to us, and this light ſo commanded, gave us the *knowledge of the glory of God, in the face of Jeſus Chriſt*, by which we are ſaved. There are many glorious truths, that ſhine with ſome beams of light into the minds of natural men, ſo as that they are convinced of them, fall in love with them, and make profeſſion of them; but never is a ſinner throughly changed and converted to God, nor reſcued from Satan and the power of darkneſs, till this light, this knowledge, this glory of God in the face of Chriſt, be given by this great Commander and Creator. Paul himſelf, while an unbeliever, had the light of the knowledge of the glory of God, in the works of creation and providence, as a man of ſenſe and reaſon; he had the knowledge of the glory of God in the law, as a zealous Jew; but the knowledge of the glory of God in the face of Jeſus Chriſt, he never had, till *it pleaſed God to call him by his grace and to reveal his Son in him*, Gal. i. 15, 16. And let me tell you, that unleſs you have ſeen more of the glory of God in the face of Jeſus Chriſt, and in God's way of ſaving ſinners by him, than ever you ſaw of his glory in his works of creation and providence (in both which, not a little of his glory ſhineth) the Lord hath not yet dealt with you, as he doth with them he ſaveth. The right ſaving knowledge of God centers in this one perſon, Jeſus Chriſt.

See

See how the apoſtle prayeth, Col. ii. 2, 3. *That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt; in whom are hid all the treaſures of wiſdom and knowledge.* So that all who would be enriched with true wiſdom, and the ſaving knowledge of God, muſt by faith dig in Chriſt, and find them.

SERMON X.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

THIS great ſubject, the glory of our Lord Jeſus Chriſt, which he hath received of his Father, is that which his people ſee ſomewhat of here by faith, Heb. ii. 9. and are called to the hope of full beholding of it hereafter, when this prayer of our Lord ſhall be fully anſwered. It is ſo deep a theme, that it is not eaſy to enter upon it, but impoſſible to declare the thing plentifully as it is. All I mean to ſpeak on it, I ſhall confine to two heads; the glory of Chriſt, as repreſenting God unto us; and his glory, as repreſenting us to God. In the firſt, he repreſents God unto us, to our ſaving knowing of God: in the other, he repreſents us to God, unto our ſaving acceptance with God. I began to ſpeak of the former laſt day, and did proceed to it by theſe

three ſteps. 1. That the true knowledge of God is ſimply needful for man's happineſs, both in this and the next life. 2. That God in himſelf is incomprehenſible, unbeholdible, unknowable, unleſs he is pleaſed to make himſelf ſome way known to men. 3. That yet men in all ages have been ſtill framing repreſentations of God in their own minds. A little of nature's light remains, and of the ruins of that eſtate God made man at firſt in; but ſo defiled and mixed with the darkneſs brought on men by the fall, that natural light and ſinful darkneſs, mixed together, are but like the chaos in the beginning of the creation, Gen. i. 2. So that we may apply that to this caſe of mens inquiring after God, in Eccl. vii. 29. *Lo, this only have I found, that God hath made man upright: but they have ſought out many inventions.* A man can think of nothing, but in and by that thought there is ſome idea or repreſentation of it made in his mind. When we think of our own ſouls, (by which we do think), how dark is our idea of them? But when we begin to think of creatures higher and nobler than ourſelves, as angels are, what a dark idea do we frame of them? When we ſay they are ſpirits, what know we what a ſpirit is? When we ſay a ſpirit is an intelligent being, free of matter; how far is this from planting a juſt repreſentation in our minds of thoſe noble creatures? If we raiſe our thoughts above all creatures, unto the perfect Former of all things, the great JEHOVAH; every thought of him, every name and perfection of his, ſwallows us up; as Job xxxvii. 19. *Teach us what we ſhall ſay unto him; for we cannot order our ſpeech* (or our thoughts) *to him by reaſon of darkneſs.* Our own light in us, is but darkneſs; and the infiniteneſs of his light and glory, is as darkneſs to us. *Shall it be told him that I ſpeak? If a man ſpeak, ſurely he ſhall be ſwallowed up,* ver. 20. If a man know, either who he is that ſpeaketh, what he either ſpeaks or thinks, or who he is that is ſpoke or thought of. The world hath been ſtriving, either by

by their wisdom to know God, 1 Cor. i. 21. or in their folly to represent an invisible God to their bodily senses. And this last hath filled so great a part of the earth with idols; an old abomination, which, it may be, will continue till this earth be purged by the last fire. And these things led me to the only relief in this dismal state of mankind, as to the right and saving knowledge of God; that the Lord Jesus Christ, the Son of God, clothed with man's nature, and with the office of Mediator between God and men, is the only true representative of God to men. That he is such, and of his glory in being so, I have spoke somewhat; and shall enter upon the use we should make of him, as the representative of God unto his church, after I have given you a little account of the gradual rising of this light in and unto the church.

When our first parents had sinned, and were ashamed of themselves, and afraid of God, and ignorantly thought to hide themselves from him, he calls them to his bar, arraigns them for their sin; and when they had no reason to expect any thing but present judgment and execution, instead of that, the Lord, in a threatening against the serpent, brings forth the first promise of salvation by Jesus Christ, called there *the seed of the woman;* who, though he should suffer by the serpent, should yet *bruise his head,* Gen. iii. 15. In the faith of this, and it may be of other explanations of it not recorded, the believing fathers before the flood lived and died. And Abel and Enoch are noted, Heb. xi. 4, 5. the one a martyr, the other translated to heaven. And Noah, before, in, and after the flood, ver. 7. is called *an heir of the righteousness which is by faith:* which none but a believer is. No righteousness is by faith, but that that hath both the Lord our righteousness in it, the light of God's word to discover him and it, and a promise of the covenant to warrant faith's apprehending of it. If we go on to the Patriarch Abraham, we find the light growing more bright, especially if we

read Gen. xii. 14, 15, 17. *&c.* with Paul's comments on them, in Rom. iv. in Gal. iii. and iv. and in Heb. xi. 8.----20. and what our Lord said of Abraham in John viii. 39, 40. 56, 58. Who can read these, and not be persuaded, that Abraham knew the Son of God, and God in him, and justification and salvation by him? Let us next take a view of the church-state which the God of Israel brought his people into; first, in a more transient manner in the wilderness, and thereafter fixed them in it in Canaan. In this state, we find that the tabernacle and temple, their ordinances, priests, and sacrifices, and all their ceremonies, were all but types and shadows of Jesus Christ, Heb. ix. and x. There were many things in that dispensation that had some appearance and semblance of idolatry; but there was none in it, for two reasons. 1. Because they were all of God's own appointment. 2. Because they were instituted on purpose to prefigure the Messiah to come. If therefore any of Israel had devised of his own head a worship of this sort, then that man had been as guilty of transgressing the second command, *Thou shalt not make unto thyself any likeness*, &c. as if he had served Baalim. And because they were all types and shadows of Christ, and of the good things to come by him; therefore if any church or person, now after the substance is come, and the shadows are gone, should attempt to bring Christians under the Levitical dispensation of the Old Testament church, they justly might be called *Antichristians, and deniers that Christ is come in the flesh*, 1 John iv. 3. Come we to the prophets, David in the Psalms, Isaiah, and all the prophets, we find a fair dawning of the knowledge of the glory of God in the face of Jesus Christ, wrought in their hearts by the Spirit of God, and shining in their ministry to the church. This is so plain, that it need not be insisted on; and so full, that it would be too great a digression to insist on it as it deserves. We find Stephen, Acts vii. and Paul, Acts xiii. preaching Christ by

by ſuch a narration; warrant enough for this ſmall account. Let us now go forward to Chriſt's coming into the world. The angels proclaim him, a *born Saviour, Chriſt the Lord*, Luke ii. 11. Old dying Simeon calls him, when a babe in arms, *God's ſalvation*, and *the light of the Gentiles*, and *the glory of Iſrael*, ver. 30, 31, 32. Yea, Eliſabeth calls him, when in the womb, *My Lord*, Luke i. 43. What a great anointing of the Holy Ghoſt was on this good woman, and how ſtrong was her faith in Chriſt? When he is to be made manifeſt to Iſrael, John Baptiſt proclaims him to be *the Lamb of God, that taketh away the ſin of the world;* to be *the baptizer with the Holy Ghoſt;* to be *the Son of God;* and that *all grace is received out of his fulneſs*, John i. 15.----34. When he is baptized, what a glorious teſtimony is given from heaven to him, Matth. iii. 17? When he lived on the earth, and went about doing good, all that knew him, paid him divine worſhip in faith, and love, and prayer, and obedience; and were never checked for it; as Peter did Cornelius, Acts x. 26.; and the angel, John the divine, twice, Rev. xix. 10. and xxii. 9. Yea, when he was dying, one ſaw him to be God, and dealt with him by faith for eternal life: the rareſt faith in all the ſcripture. When dead, and ſuppoſed by Mary Magdalene to be ſtill ſo, ſhe called him, *My Lord*, John xx. 13. Thomas calls him when riſen, *My Lord and my God*, John xx. 28. Yea, when he had *led them out as far as to Bethany, and had lift up his hands and bleſſed them; and while he bleſſed them, he was parted from them, and was carried up into heaven;* (a bleſſed parting; and there will be ſhortly as bleſſed a meeting again); *they worſhipped him, and returned to Jeruſalem, with great joy*, Luke xxiv. 50, 51, 52, 53. Strange joy! when, at the tidings of Chriſt's leaving them, *ſorrow had filled their hearts*, John xvi. 6. But, now their Lord had done all his work on earth, and was received up into glory, they worſhipped him joyfully ſtill; knowing, that

though

though now no more could they worſhip him as they did, when he was with them, with the help of that bodily preſence of Chriſt with them, and with that ſight they had of him by the eyes of their bodies terminated on his viſible appearance; yet by faith, and with joy from that faith, they worſhipped him ſtill. But when Chriſt was not only aſcended into heaven, but had ſent down the promiſe of the Father, his Holy Spirit, upon the infant Chriſtian church, Acts ii. *the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, ſhone out as the ſun in its ſtrength. All believers, all preachers, all ordinances, were filled with Chriſt's glory. In this goſpel-temple, did *every one*, every thing, *ſpeak of his glory;* as the word is, Pſal. xxix. 9. All divine worſhip was given to him, and to God by him; all grace diſpenſed by him. And thus it will be until his coming again. While God hath a church on earth, it is *gathered together in Chriſt's name; built* on Chriſt as the rock and foundation, 1 Cor. iii. 10, 11.; *grows up in him*, and on him, Eph. ii. 20, 21, 22. 1 Pet. ii. 4, 5.; worſhips him, and the Father in him and by him; is fed and nouriſhed by his Spirit, and the influence thereof, until that bleſſed ſtate it is to be brought to at the laſt *appearance of the great God, and our Saviour Jeſus Chriſt*, Tit. ii. 13.

I would finiſh this narrative with two ſingular texts, amongſt many, to the ſame purpoſe; one in the Old Teſtament, and another in the New Teſtament. That in the Old Teſtament is in Numb. xii. 8.; that in the New Teſtament is in Col. ii, 9.

The firſt in Numb. xii. 8. I would labour to explain. What the matter was that occaſioned the ſtrife betwixt Moſes and Aaron and Miriam, we know but little; whether Moſes did right or wrong about the Ethiopian woman whom he married, ver. 1. Yet one would think, that Aaron the high prieſt, and his elder brother, and Miriam his ſiſter, and a propheteſs, might have reproved him for what they thought was amiſs,

amiss, without so severe a rebuke from the Lord. But their sin lay in reflecting on the high station God had put him in. And their sin was something akin to that of Korah and his company against both Moses and Aaron: Numb. xvi. 3. *You take too much upon you.* To this strife between Moses and his brother and sister, the Lord puts an end by very extraordinary words. I will read them, because one part of them belongs evidently to our present purpose: Numb. xii. 6. *Hear now my words: If there be a prophet among you,* (as there were seventy set apart in the preceeding chapter), *I the Lord will make myself known to him in a vision, and will speak unto him in a dream.* (And these were the usual ways and means of God's darting in prophetical light into the minds of his prophets; either when awake, by visions; or when asleep, by dreams; and both were attended, doubtless, with such signatures of God's interest therein, as did satisfy and secure their faith). ver. 7. *But my servant Moses is not so, who is faithful in all my house.* "(I have set him above those "ways and ordinances"). ver. 8. *With him will I speak mouth to mouth,* (the same with *face to face,* Exod. xxxiii. 11. *as a man speaketh unto his friend;* and in Deut. xxxiv. 10. So Moses saith of God's way of giving the law: Deut. v. 4. *The Lord talked with you face to face in the mount, out of the midst of the fire), even apparently, and not in dark speeches,* (as Psalm. lxxviii 2. *I will utter dark sayings of old); and the similitude of the Lord shall he behold,* (as much beyond the other, as *seeing* is beyond *hearing* darkly of a person or thing): *Wherefore then were ye not afraid to speak against my servant Moses?* Now what was this *similitude of the Lord* that Moses did behold, and was so dignified by reason of this singular priviledge? You know he tells them, Deut. iv. 15, 16. *Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire), lest you corrupt yourselves,*

ſelves, &c. It is like, if there had been any ſeen that day, that they might rather incline to make the reſemblance of that in their idol, than of the Egyptian ox or calf. There are divers opinions about this *ſimilitude of the Lord that Moſes did behold.* But that I like beſt, and think it neareſt the truth in ſo dark and deep a matter, is what you have in the annotations of Mr Pool, a learned and godly divine, on this place: "That the Son of God appeared to Moſes in an hu-"man ſhape: which he took up for a time, that he "might give Moſes a foretaſte of his future incarna-"tion." And many grave divines think, that moſt of the appearances of God to Abraham, and to the patriachs and prophets, were made by the Son of God in a human ſhape, foretelling his being made fleſh in the fulneſs of time. Man was made *in the image of God, after his likeneſs*, Gen. i. 26. If this ſenſe be not approved, that it was ſo done, becauſe God had purpoſed, that one of the bleſſed three, even his eternal Son, the natural and eſſential image of the Father, ſhould in time be ſent in the likeneſs of man; yet this is certain, that the firſt man was made *in the image of God;* and, by his fall, got on him and his poſterity the image of the devil: and to recover us from this woful likeneſs, and to bring us to a better likeneſs to God than Adam was made in and loſt, God's Son takes to him *the likeneſs of ſinful fleſh*, Rom. viii. 3. yet without ſin, that in and by that likeneſs men might come to know God ſavingly, and be made like unto God.

The other ſcripture is in Col. ii. 9. *For in him* (Jeſus Chriſt) *dwelleth all the fulneſs of the Godhead bodily.* A remarkable text, and ſo is the context. What dwells in Jeſus Chriſt? The Godhead, the fulneſs of the Godhead, and all the fulneſs of the Godhead. How dwelleth it in him? Bodily, really, ſubſtantially, not typically, as in the temple and ſanctuary. *The fulneſs of the Godhead* did not only thus dwell in Chriſt when he was on earth, but it dwelleth in him ſtill, and for ever.

ever. Where then can a man find God, but in this man Jesus Christ, *in whom dwelleth all the fulness of the Godhead*, really, substantially, and eternally? The context hath two things in it. 1. A warning against seduction, ver. 8. 18, 19. Their and our danger lay in two things, that then were, and to this day are, the chief springs of apostasy from Christ, and *the simplicity that is in him*, as 2 Cor. xi. 3. The one is adhering to the Old Testament ordinances and ceremonies, antiquated by Christ, the end and substance of them all. The other is, man's reason, wisdom, and philosophy; which never could, nor can, find out God, so as to direct men to know God savingly, and to worship God acceptably, 1 Cor. i. 21. And therefore, by its poor principles, and *beggarly elements*, (as Gal. iv. 9.), this wisdom of man rebels against the saving wisdom of God in his Son Jesus Christ; and doth but *puff up men by their fleshly mind*, Col. ii. 18. And from those two cursed springs, all the heresies, apostasies, and the grand Antichristian defection, have evidently flowed.

2. In the context we have the privileges of Christians by Christ, that should endear him to them, and engage them to that stedfastness in the faith which he had exhorted them to in ver. 5, 6, 7. Those privileges are many and great. The Christian is *complete in him*, ver. 10. and needs not hunt after any good out of him. All is to be found in Christ, and in him only. He is *circumcised in him*, that is, sanctified, ver. 11. He is *buried with Christ, and risen again*, ver. 12.; made to die to sin, and to live to God. He is *quickned with Christ*, ver. 13. and *forgiven*. All the Christian's enemies conquered, the law cancelled, and the devil over-come, and triumphed over by Christ, at and by his lowest, ver 14, 15.

Now, to come to the application of this doctrine so oft named, That the Lord Jesus Christ, God-man, Mediator, is the only true representative of God un-

to the church: There are three exhortations I would give from it. 1. Study God in Chriſt. 2. Content yourſelves with this knowledge of God in Chriſt. 3. Uſe and improve the knowledge of God you have in and by Jeſus Chriſt.

Exhort. 1. Study God in Chriſt. You muſt know God, if ye be ſaved. You cannot know him, but as he reveals himſelf; he reveals himſelf no other way but in Chriſt, ſo as to be ſavingly known. There are four books (if I may ſo call them) that many uſe in their ſtudying to know God; but they are, and will be but poor ſcholars, if they have not better, and fitter, and plainer books. 1. Some will ſtudy an abſolute God; God as in himſelf. An abſolute God is a pit, and an abyſs, that all that go near it, fall into it, and will be deſtroyed. It was a bold word of bleſſed Luther, "Let hypocrites and unbelievers do as they pleaſe, "I will have nothing to do with an abſolute God." God as in his Son, God as in covenant with us in his Son, God as clothed with grace and mercy, ſhining in his promiſes in Chriſt, is the God we muſt ſtudy to know; and when by his grace we attain it, we may glory humbly in it: Jer. ix. 24. *Let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth: for in theſe things I delight, ſaith the Lord.* 2. Some ſtudy God in his works. And much of his glory ſhineth therein, and we ought to obſerve it. But what is all the fruit of this alone! Only to *render men inexcuſable*, Rom. i. 20. This light of the knowledge of the glory of God, is both dim and cold light. It hath no heat nor power in it. Never did a man come by the ſaving knowledge of God by the ſtudy of the book of creation and providence, though a true Chriſtian may both ſtudy and profit much by it, when he *hath known God, or rather is known of God*, Gal. iv. 9. 3. Some ſtudy to know God in his holy law. And in it is a glorious diſcovery of God. But it is of a holy, juſt, ſin-

ſin-hating, ſin-forbidding, ſin-threatening God. Here he is ſeen as a terrible judge. No man ever did, or can know God ſavingly, in bare law-light. Only God can be ſavingly known in that repreſentation of him wherein he is manifeſted as a ſaving God; and that is, only in his Son Jeſus Chriſt. 4. Some ſtudy to know God in and by his ordinances. Precious appointments of God, much to be valued and uſed by us; and their profit great, when bleſſed by their appointer, and when uſed by us in the right manner. But we muſt know, that as the virtue of all the Old Teſtament ordinances lay in their relation to, and ſhadowing forth the Meſſiah then to come; ſo all the virtue of New Teſtament ordinances lieth in their relation to, and ſhewing forth of Chriſt come. If therefore a man now ſhall ſtudy to know God ſavingly in and by the greater light of the goſpel-appointments, without regard to Chriſt's intereſt in them, that man will as ſurely periſh in ignorance of God, as a carnal Jew, uncircumciſed in heart; as Jer. ix. 26. Rom. ii. 20, 29. Phil. iii. 3.

But, above all theſe, if you would know God ſavingly, ſtudy to know him in and by that only ſaving repreſentation he hath made of himſelf in his Son.

1. For here it is you have the only true, and new place to find God in. Job in his diſtreſs ſaid, *O that I knew where I might find him! that I might come even to his ſeat*, or *throne!* Job. xxiii. 3. He is only to be found in Chriſt. God dwelleth in Chriſt, Col. ii. 9. There, and there only, you muſt ſeek him, and find him, and know him ſavingly; and *acquaint yourſelves with him, and be at peace*, Job xxii. 21. There is no creature, no part of the work of God's hands, that is ſo nearly related to God, as the nature of the man Chriſt, aſſumed by the divine perſon of *the Word, the only begotten of the Father.* This is *the true tabernacle which the Lord pitched, and not man*, Heb. viii. 2. This is *the new and living way, which he hath conſecrated for us through the vail, that is to*

ſay, his fleſh, Heb. x. 20. And this is the only *way to the holieſt*, ver. 19. The devil, Chriſt's great enemy, hath done much to darken and diſgrace this way to the world: on the one hand, by the groſs idolatry of Antichriſt, wherein a vain ſhow is made, by images of Chriſt, and of his fleſh, and ſufferings in it; all obſcuring and perverting of Chriſt as the ordinance of God for our ſalvation. On the other hand, when men by their reaſon ſee the vanity of this Popiſh pageant and puppet-ſhew, into which Antichriſt hath turned the true goſpel-repreſentation of Chriſt, Satan hath brought in a myſtical and metaphyſical goſpel, on the pretence of greater ſpirituality; wherein the fleſh of Chriſt, and his ſaving performances in that fleſh, are either hid, or turned into allegories, and myſteries, and notions, that have no room but in vain minds that hatch them, and are quite unprofitable to them, that harbour and hug them. But let Chriſtians beware of both, as of ways of perdition; and by faith fix on the fleſh of our Lord and Saviour Jeſus Chriſt, which was given by him *for the life of the world*, John vi. 51. In this tabernacle of his body we by faith ſee God the Son perſonally dwelling, and by the ſame faith ſee the Father dwelling in the Son. And thus only do we ſavingly know God.

2. In Chriſt only we have the new names and relations of God, in and by which God only can be ſavingly known. When God ſent Moſes to Iſrael, and to Pharaoh, to bring Iſrael out of Egypt, Moſes ſaith to the Lord, Exod. iii. 13. *If they ſhall ſay to me, What is his name? what ſhall I ſay unto them?* (And what a deep anſwer is given to this bold queſtion, ver. 14?) So may we, What is that name and relation of God that he only can be ſavingly known by? It is eaſily anſwered, God can only be ſavingly known in and by that ſaving name by which he makes himſelf known; and that is his name in Chriſt. The Lord ſaid to Iſrael in Exod. xxiii. 21. *Beware of him, and*

and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him. And this awful word about Christ, the angel of the covenant, that he will not pardon refusers of him, is but the same we have in Heb. xii. 25. But all the saving names and relations of God unto us, are all in and from his names in Christ, and relations to Christ. He is Christ's God and Father, and so ours, John xx. 17. But more of those anon.

So much for the first exhortation, Study God in Christ.

Exhort. 2. Learn to be content with the knowledge of God in Christ. Seek no more knowledge of God, seek no other knowledge of God, save in Christ. Ask not Philip's question; or if you do, take Christ's answer to it, and seek no other, John xiv. 7, 8, 9. Christ had told them, that *they knew his Father, and had seen him*, Philip, not understanding this, *saith unto him, Shew us the Father, and it sufficeth us.* "Thou "hast told us much of thy Father, of his love to us, "and of his mercy in sending thee to save us; Lord, "give us but one sight of the Father, and we will "ask no more." To this Christ answers, *Have I been so long time with you*, (and three or four years was not long time, but that one day of being with Christ was a vast mercy), *and yet hast thou not known me Philip?* He saith not, "Have I been so long time "with you, and hast thou not yet known the Father?" (as he told the unbelieving Jews, John viii. 19. *Ye neither know me, nor my Father;* and John xvi. 3. *They have neither known the Father nor me.*); but, *Hast thou not known me?* "You do know the Father, "because you know me; though you do not know so "distinctly that you do know him." Therefore Christ adds, *He that seeth me, hath seen the Father;* as John xii. 45. *He that seeth me, seeth him that sent me.* "But thou Philip hast seen me, both with thy bodily "eye, and with the eye of faith," (as this same Philip saith to Nathanael, John i. 45. *We have found him*

him of whom Moſes in the law, and the prophets did write. "He hath been long promiſed by God, long "looked for by Iſrael; now he is come, and we have "found him; *Come and ſee.*") : *How ſayeſt thou then, Shew us the Father? Believeſt thou not, that I am in the Father, and the Father in me?* "If thou truly be-"lieveſt in me, this thou muſt believe, and doſt be-"lieve." And to this way of believing he exhorts him, ver. 11. It is no eaſy thing to hold a ſtrait rein on an inquiſitive mind, and to confine all our knowledge of God's glory unto that that ſhineth in the face and perſon of Jeſus Chriſt. There is enough there to buſy us happily in time, and to eternity; and no good can be got in tranſgreſſing this landmark. If men go but one ſtep in ſtudying God out of Chriſt, they wander immediately, and they do wander dangerouſly; as every man may feel in himſelf, and ſee it viſibly in many others.

Exhort. 3. Uſe and improve this repreſentation of God in Chriſt. It is our greateſt privilege to have it; and our greateſt care and diligence ſhould be uſed in the improvement of it; and our greateſt profit comes to us by that improvement. This I would inſiſt upon in theſe particulars.

1. Improve this repreſentation of God in Chriſt for fixing and determining your ſpirits, in all your thoughts of God. There muſt be thoughts of God. His people are called *thinkers on his name*, Mal. iii. 16. On the contrary, of the wicked it is ſaid, Pſal. x. 4. *God is not in all his thoughts.* There are two thoughts about God in Chriſt, that I am afraid ſome deceive themſelves by. 1. Some think that they do know God in Chriſt, when they know that Chriſt is God. This is indeed abſolutely needful to ſalvation. But it is not all. A notional aſſent unto this truth, that ſhineth ſo brightly in every page of the New Teſtament, may be in an ungodly man. The devil knows, and believes it, Mark v. 7.; and he only puts a wicked *if* upon it, in his tempting of Chriſt, Matth. iv.

iv. 3. 2. Some think they know God in Chriſt, when they know that Chriſt only can reveal God unto men, Matth. xi. 27. and John i. 18. This is indeed a proper work for Chriſt only; but that pertains to his prophetic office. But we muſt go further; not only to believe that Jeſus Chriſt is true God, and the only true and effectual teacher of the knowledge of God; but that all the right knowledge we have, or can have of God, is of God as he is in Jeſus Chriſt. What Paul reſolved on in his office, (and it may be that he meant more than his way in his office of apoſtleſhip), you muſt take up in all your religion: 1 Cor. ii. 2. *I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* And if we had more miniſters of Paul's ſpirit in their preaching, we ſhould ſee more of Chriſtianity in the people's religion. But when ſome miniſters preach, as if they had taken up the reverſe of Paul's determination, even to know, and to make known any thing, every thing, ſave Chriſt, and him crucified; is it any wonder, if many of their hearers may ſay, as they did about the Holy Ghoſt, and his diſpenſation, Acts xix. 2. *We have not ſo much as heard whether there be any Jeſus Chriſt, and that crucified?* And ſuch may juſtly ſay alſo of the Spirit, *We have not ſo much as heard whether there be any Holy Ghoſt:* for the Spirit is received only by believers on Chriſt, John vii. 39.; and *by the hearing of faith, and not by the works of the law*, Gal. iii. 2.

2. Improve this repreſentation of God in Chriſt, in your dealing with him for eternal life. Whoever would be ſaved, muſt have ſome heart-dealings with God about it, and for it. You know it is *the gift of God, through Jeſus Chriſt our Lord*, Rom. vi. 23. Any way, every way of dealing with God for ſalvation, will not ſucceed. There is one ſpecial, and the only right way; and that is with God in Chriſt. Can you deal with God as the Creator of the world, and as a Lawgiver? Unleſs God had revealed himſelf in Chriſt,

Chriſt, no ſinner durſt lift up his face before God's throne, to beg eternal life, or to expect it.

3. Improve this repreſentation of God in Chriſt, in all your worſhipping of God. The word is *the word of Chriſt*, Col. iii. 16. We pray; but how? We muſt *pray in Chriſt's name, and ask, whatever we ask of the Father, in Chriſt's name*, John xiv. 13, 14. and xvi. 23, 24. The God that the apoſtle prayed to, is *the God and Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named*, Eph. iii. 14, 15.; and to him he gives glory by Chriſt Jeſus, ver 20, 21. O that men did know, that to worſhip God out of Chriſt, is to *worſhip they know not what!* as Chriſt ſaith in John iv. 22. But *we know what we worſhip: for ſalvation is of the Jews.* Out of them the Meſſias cometh, and ſalvation by him; and in him God is ſavingly known, and knowingly worſhipped.

4. Let all Chriſtians improve this doctrine in their ſpiritual exerciſe, and in the actings of the graces of the Spirit. All thoſe graces are from God in Chriſt, and diſpenſed and enlivened by the Spirit of grace. And they are (if you take the expreſſion rightly) as ſo many diſtinct members and powers of the new man, whereby it acts on its original. I would name ſeveral of them, and ſhew of what uſe this repreſentation of God in Chriſt is in their acting.

1*ſt*, Faith. We *by Chriſt believe in God, who raiſed him up from the dead, and gave him glory*, 1 Pet. i. 21. Faith is juſtly called the fundamental, radical grace in the new creature; becauſe it is that grace whereby he is built on Chriſt the foundation, and taketh root in Chriſt, in whom is all the Chriſtian's life, ſap, and fatneſs. There are two acts of faith I would ſpeak of; an act of faith for peace, and an act of faith for ſupply.

(1.) Faith acts for peace. There is a ſad quarrel betwixt God and us by ſin, which muſt be taken away, or no peace can be. God hath provided the way;

way; Christ hath made the way, yea, is become the way; the gospel reveals it, and faith improves and useth it. I shall give you four names of God in Christ, which you will know and use, if you ever know what believing is. 1. The name of God is *love to sinners*, John iii. 16. 1 John iv. 8, 9, 10. 16. It is impossible that a sinner can act any dependance on God for salvation, unless there be some manifestation of his name, as love. Whenever any beam of this love darts in upon a poor sinner, the man begins to live and hope immediately. I mean not, that every one should believe this proposition, That God loves me; but only, that God hath a wonderful great love to save sinners, which he hath proved in giving his own Son to be a Saviour; that this love runs out to men in and by Jesus Christ; and all that would have it for themselves, should strive to get near to this sun, that when its light and heat is seen and felt, they may be saved. 2. Another name of God that faith acts on, is God *with his redeeming blood.* Stumble not at the phrase; it is that of the Holy Ghost, Acts xx. 28. When the apostle is counting the privileges of Christians under the New Testament, see how he riseth, Heb. xii. 22, 23, 24. *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels;* (all beyond what the Old Testament church was brought to); *to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.* But is it not terrible to be brought to *God the Judge of all?* No; for ye are come *to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* As if the apostle had said, "Fear "not to *come to God the Judge of all*, when ye see "*Jesus the Mediator of the new covenant*, and his "blood that sealed and confirmed that covenant, so "near to God. God the Judge is your friend, and

" will abſolve you; and *the blood of the covenant* (as " it is called, Heb. xiii. 20.) will ſpeak better things " for you, and ſpeak louder for your ſalvation, than " the guilt of ſin, and the thunders of the law, can " ſpeak againſt you." And never had a ſinner been ſaved, if the voice of Chriſt's blood had been outcried by any voice from heaven, or earth, or hell. 3 Another name of God in Chriſt, is, he is *a God that juſtifies the ungodly*, Rom. iv. 5. Papiſts, and others, in their pretended zeal for holineſs and good works, do either deſire that this name of God were not in the Bible, or the true ſenſe of it were taken out of the church. It is this plainly: That as no man needs the bleſſing of juſtification, but a ſinner and an ungodly man; ſo whenever God gives this bleſſing, he gives it freely to a man that is ungodly till he get it. And when a ſinner pleads for it, he doth plead as guilty and ungodly. He begs it of God as an alms of free grace; the Lord gives it as ſuch; and he that gets it, holds it, and praiſeth for it, as ſuch an alms of mere grace. *God be merciful to me the ſinner*, ſaid the juſtified publican; Let the unjuſtified Phariſee boaſt of his faſtings, prayers, and good works, Luke xviii. 9. 14. 4. *The way by which peace with God is brought about in and by Jeſus Chriſt*, is a name of God in Chriſt that faith hath much to do with. When God proclaimed his name to Moſes, Exod. xxxiv. 5, 6, 7. (Moſes had earneſtly deſired to ſee the Lord's glory, God promiſeth it graciouſly, chap. xxxiii. 18, 19): Let us read this glorious proclamation: *And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands (of generations*, as Exod, xx. 6. and Pſal. cv. 8), *forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation:* Here was much of the glory of God's grace diſcovered; and

and Moſes made good uſe of it, ver. 8, 9. But yet how dark and dreadful was this name! how hard to underſtand it! Here is both grace in pardoning ſin, and juſtice in viſiting for ſin. By this name we cannot tell when, and whom God will pardon; and when, and whom he will not clear; for all are guilty. By this name we cannot tell how God can do both; how he can pardon, and yet not clear the guilty; how he can pardon without reflecting on his juſtice; or how he can puniſh iniquity, and not reflect on his grace and mercy. In chap. xxxiii. 9. the Lord ſaith, *I will make all my goodneſs* (or *beauty* and *glory*) *paſs before thee.* Yet was it ſhort of New Teſtament light: for the bright goſpel-name of God in Chriſt reſolves ſweetly this riddle, Rom. iii. 24, 25, 26. In Chriſt only *mercy and truth are met together, righteouſneſs and peace have kiſſed each other,* as Pſal. lxxxv. 10. And by this meeting and kiſs, we are ſaved; and when we ſee it by faith, we are comforted. By theſe, God's glorious names of juſtice and mercy kiſs one another, and do kiſs and ſave the believer; and the believer by faith kiſſeth the Son of God, as Pſal. ii. 12.; and then the Father, as a reconciled God, in him. I would ſpeak ſomewhat of this from two ſcriptures, both deep in themſelves, and yet full of light and comfort to believers. One in 2 Cor. v. 19, 20, 21. In this place, the apoſtle tells us what his goſpel was, as committed to him, and preached by him. It was this good news, That *God was in Chriſt reconciling the world unto himſelf,* (But *the world lieth in wickedneſs,* 1 John v. 19. and God is holy, and a hater of wickedneſs; how then can ſuch a God as he is, be reconciled to ſuch a world as this is?), *not imputing their treſpaſſes unto them.* God out of Chriſt judgeth and condemneth the ſinful world for their treſpaſſes; and this is the glory of his juſtice. But God in Chriſt does not impute their treſpaſſes unto them; and this is the glory of his grace. But how can this be? The world is guilty; treſpaſſes they have committed;

mitted; ſin is not a tranſient act, no more to be heard after it is committed; but as it is in us, it flows from a depraved ſinful nature, and contracts a permanent guilt, binding us over unto eternal vengeance, and is only removeable and diſſolved by pardoning grace. The nature of God, and his law, requireth that this high crime of ſin be either avenged on us, or ſatisfied for by us, or by another for us. The juſt revenge of ſin, is the eternal ruin of the ſinner; and ſatisfaction to juſtice for ſin, is eternally beyond the power of the ſinner, or of any creature whatſoever. How then can God be juſt, and not impute ſin to the ſinner? It is anſwered in ver. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* The ſinleſs Son of God in man's nature, is by God made ſin for us, that the ſinful ſons and daughters of men may be made the righteouſneſs of God in him. How can this be; that one that is ſinleſs is made ſin, and that ſuch as are true and real ſinners are made righteous, yea, made the righteouſneſs of God in him that was made ſin; and they are made thus righteous, by his being thus made ſin? Is not this to depreſs Chriſt too low, and to exalt believers too high? No; it depreſſeth Chriſt no lower than his Father did lay him for our ſalvation, and exalteth believers no higher than ſaving grace deſigned them. How is he made ſin? By the bearing of, and being a propitiation for ſin. Sin was imputed to him: not his own: for he had none, and could not have been our Saviour if he had had any; Heb. vii. 26. *For ſuch an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.* But the iniquity of all his flock was laid on him, Iſa. liii. 5.; for this was he bruiſed by law and juſtice, and by theſe ſtripes are we healed, Iſa. liii. 5. Chriſt was ſinleſs in himſelf, and only made ſin for us. We are ſinners in ourſelves, and far from, and void of all righteouſneſs in ourſelves; yet by grace are made the righteouſneſs of God in him;

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not, nor never in ourselves. The sanctified believer is made truly holy in himself, by Christ's holiness imparted to him by the Spirit of Christ. The glorified are made perfectly holy. But neither of them are made sanctification or righteousness for themselves, or for others. The glory of this is Christ's crown and property, 1 Cor. i. 30. and the blessing of it is the glory and salvation of his people. Another scripture, among many to this purpose, is in Gal. iii. 13, 14. *Christ hath redeemed us from the curse of the law*, (a great mercy; but how?), *being made a curse for us;* (How proves he it?): *for it is written, Cursed is every one that hangeth on a tree;*---(taken from Deut. xxi. 23.) *For he that is hanged*, (*i. e.* on a tree, as ver. 22.), *is accursed of God*, or *the curse of God;* Hanging to death on a tree, was named in the law an accursed death, (though it probably be one of the easiest ways of putting malefactors to death, as it is generally used in Christian kingdoms), on the account of one Jesus Christ, the Messiah, who was to die this way):---*that the blessing of Abraham might come on the Gentiles through Jesus Christ.* What is the blessing of Abraham? It is that that comes to men by faith in Christ: Gal. iii. 9. *So then they which be of faith, are blessed with faithful* (or *believing*) *Abraham.* Both are blessed with the same blessing, and by the same Blesser, and in the same way of believing in Christ. These two scriptures (as Christ himself was) have been a stone of stumbling, and a rock of offence, and as signs to be spoke against. But can any say or think, that the inspired writer of them did not highly honour his Lord and Master, Jesus Christ, or that he did not wisely consult the edification of the church, in his using these words? No; no mere man excelled him in both. Zeal for Christ's glory, and love to sinners salvation, did eat him up. If we rank these words amongst *some of the things that are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their destruction*, 2 Peter iii. 16.; yet surely they are most needful to

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be underſtood, are capable of a very good meaning, and are made very plain unto many. Sin againſt God, and the curſe of God for ſin, are the worſt things in this and the other world. Sin, and the curſe for it, are inſeparable. If ſin be committed, it is imputed, and the curſe follows in courſe of law. If the curſe fall on a man, ſin did precede it, and deſerve it. Yea, when our Saviour bore our ſin by imputation, the curſe muſt follow that charge. But obſerve the dialect of the Holy Ghoſt in theſe two ſcriptures, and ſee what proviſion is made for the honour of Chriſt in this way of ſpeaking, as well as for our peace and ſalvation in what is ſpoken. 1. Chriſt is ſaid to be *made ſin*. Thus no ſinner was, or can be. When angels fell, they were made ſinners, but not made ſin. So of Adam, when he ſinned, he became a ſinner, and a ſin and death-conveying head to himſelf, and to all his natural poſterity; but he did not become ſin, tho' he came nearer it than ever any other ſinner did or can. When we ſin, (and, alas! when do we not ſin?), we were ſinners by nature, before we commit actual ſin; but by ſinning we only become greater ſinners, and are not made ſin. *Jeroboam did ſin, and made Iſrael to ſin*, 1 Kings xiv. 16. The idols he ſet up, *became a ſin*, 1 Kings xii. 30. But neither he, nor they were made ſin. So Chriſt is ſaid to be *made a curſe*. And this is not to be ſaid properly of any, but Chriſt. A ſinner unpardoned hath the curſe lying on him, and he is under it, as Gal. iii. 10; but he is not made a curſe. 2. Chriſt is ſaid to be *made ſin by God*. All ſinners are made ſuch by Satan and themſelves. God makes no ſinners; but to ſave them, he makes his Son to be ſin. So Chriſt was made a curſe, and that by God too. He that laid ſin on him, laid the curſe alſo. 3. Chriſt is *made ſin and a curſe for others*. So it is in both places, *for us*. A proper ſinner hath both his own ſin charged on him, and God's curſe laid on him, for himſelf. He hath none to blame but himſelf, Hoſea xiii. 9. The ſin is committed by him-

himself, charged on himself, and punishment lights on himself. All quite contrary to God's way in dealing with his Son. All the charge on him was for others. 4. Christ's sinlessness and blessedness in himself is expressed in 2 Cor. v. 21. and hinted in Gal. iii. 13, 14. He knew no sin, yet is made sin. He was the great blessing of his church, yet is made a curse for it. Lastly, Observe the fruit, design, and effect of this marvellous way of God's making of Christ. He is made sin, that we might be made righteousness. That imputed righteousness in which believers stand before God, is the fruit of Christ's being made sin for them. Our blessing we have, springs out of Christ's being made a curse for us.

So much for the grace of faith, and its acting for peace with God. Whenever you are in good earnest in dealing with God for his favour, and reconciliation with him, one or more of these names of God in Christ, *God as love, God with his redeeming blood, God that justifies the ungodly, God making his Son to be sin and curse for his people;* I say, some of these names of God must either be your anchor-ground, or you will perish in the sea and storm of your sin, and of God's wrath and curse. I know, that while men are secure, (as the most are), and know not what God, nor sin, nor conscience are, they may either deride them, or wantonly talk *pro* and *con* of these sacred things of God: but I can assure you of this, that if ever (and woe to you, if you never felt) the terrors of God, and the power of his law, break in upon your awakened consciences; if you ever think in earnest of death and judgment, you must have your recourse unto God in Christ, or perish eternally. No refuge but in him, Heb. vi. 18, 19.; no hope but from him, and on him.

2. There is an act and exercise of faith for supply. When a sinner is made by grace a believer, and hath peace with God, he is yet in a wanting condition. He may be poor and needy, not only in his own eyes,

eyes, but really, on whom the Lord thinketh favourably, Pſal. xl. 17. Every believer can tell ſomething, none can tell all he wants. How are they ſupplied? Phil. iv. 19. *My God ſhall ſupply all your need, according to his riches in glory, by Jeſus Chriſt. It hath pleaſed the Father, that in him ſhould all fulneſs dwell*, Col. i. 19. And how pleaſing ſhould it be to his people, that it is lodged in ſo ſure a hand? And how pleaſant ought it to be to them, to come, and aſk, and receive, till their joy be full? John xiv. 13, 14. and xvi. 23, 24. We all know, by natural light, that God is the fountain of all our ſupplies, *from whom cometh every good gift, and every perfect gift*, James i. 17. But goſpel-light tells us by whom he giveth, and on what ground; even out of Chriſt's fulneſs, and according to his promiſes in Chriſt.

So much for the grace of faith.

2*dly*, Another grace that this repreſentation of God in and by Chriſt directs us in the acting and exerciſe of, is, *repentance unto life*, as it is called in Acts xi. 18. There is a ſaving repentance, as well as there is a ſaving faith. Both are given to them whom God ſaveth. No impenitent perſon is ſaved, nor unbeliever. Two things only I would note about repentance. 1. Never man did truly repent, but a believer in Chriſt. 2. Never did a man truly repent, but for his ſins againſt God in Chriſt. If you know nothing more of repentance but what you feel in the twinges of your conſcience, by the light and heat of God's holy law, you are not yet come to goſpel-repentance. Poor and confuſed are the notions that moſt ſinners have. They think, that all their ſins are againſt God, and all their relief is in Jeſus Chriſt; but they do not know, and lay to heart, that all their ſins are againſt God in Chriſt, and that all their relief againſt ſin is likewiſe in God in Chriſt. Men *ſin againſt Chriſt*, 1 Cor. viii. 12.; they are *forgiven by Chriſt*, Col. iiii. 13. He is *exalted with the right hand of God, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgive-*

neſs,

neſs of ſins, Acts v. 31. If, in the exerciſe of your repentance, you forget that you have pierced Chriſt by your ſins, you are not acted by the promiſed Spirit of grace, Zech. xii. 10. And all expectations of pardon that are not only grounded on Chriſt and his mediation, are not only vain, but ſinful.

3*dly*, I might ſpeak of the grace of love, that precious and everlaſting grace. Love muſt act on God in Chriſt. It is ſad to ſee and hear people buſying their heads with ſpeculations about the excellencies and perfections of the divine nature, and imagining by the force of their reaſoning on theſe things, to blow up a fire of love to God. But let men know, that till God be known to us as love, no love that is true, will ever kindle in our hearts. Now, God as love is only diſcovered as he is in Chriſt: 1 John iv. 8,---19. *We love him, becauſe he firſt loved us.*

4*thly*, All holy obedience is to be performed unto God in Chriſt: Col. iii. 17,---24. *And whatſoever ye do, in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.* Yea, relative duties are urged by moſt ſpiritual motives and patterns; husbands love to their wives, by Chriſt's love to his church; wives ſubjection to their own huſbands, by the church's ſubjection to Chriſt, who is its Head and Saviour, Eph. v. 20,---33. Even Chriſtian ſervants obedience to, and ſerving of their maſters, is required and ſweetened by this, that therein *they ſerve the Lord Chriſt.* It is not unlike, that, in thoſe times, Chriſtian ſervants might be ſlaves and ſervants of infidels, and of ſuch as ſerved the devil; yet, ſaith he, "in your lawful ſervice of ſuch maſters, ye ſerve Chriſt, "though they do not know him." Surely, the ſpiritual tincture of true worſhip is loſt, when Chriſt is forgotten in it; and the ſavour of Chriſtian obedience is periſhed, when it is not done as to the Lord.

5*thly*, Patience under affliction is a grace that every ſaint hath need of, as Heb. x. 36.; and muſt uſe in all his race heaven-ward, Heb. xii. 1. *Let us run with*

patience the race that is ſet before us. There is not a ſtep in our journey wherein patience is needleſs. Running and patience ſeem inconſiſtent; but he that runs without patience, makes but fools haſte. Now, this needful and uſeful grace can only be exerciſed by faith in God through Chriſt. If God afflict us as our Creator, as our Judge, as our Lawgiver, reaſon and morality may afford not a few arguments to patience and ſubmiſſion to his will: but true Chriſtian patience will never be found, unleſs the love of the afflicter be in ſome meaſure ſeen by the afflicted. Our bleſſed Lord gave us an example to follow, John xviii. 11. *The cup which my Father hath given me, ſhall I not drink it?* If men or devils only had given it, (and they had no little hand in it), the matter had been otherwiſe. *He was oppreſſed, and he was afflicted, yet he opened not his mouth*, Iſa. liii. 7. Chriſt's cup was more bitter, his ſufferings greater, than ever any of his people taſted and felt. His patience was invincible, and that becauſe his faith was perfect, Iſa. l. 6,---9. David ſaith, Pſal. xxxix. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.* When God is ſeen as an enemy, affliction will rather work fretting than patience. Therefore when the apoſtle is directing Chriſtians how to bear God's afflicting hand rightly, without fainting, or deſpiſing it; his main argument is, that in all of them the Lord dealeth with them as a father with his children, Heb. xii. 5,---11. And ſurely no man can have the comfort of this relation to God, of a child to his heavenly Father, that by faith takes not up the high foundation of this relation, that God is the God and Father of our Lord Jeſus Chriſt.

6*thly*, *laſtly*, The hope of glory ariſeth from, and acts on God, as God in Chriſt. This grace is a great mercy; and that all that have it know. It ſhould be tenderly cheriſhed. But this is a great fault in many Chriſtians, that they do not ſeek it ſo diligently as they ought, when they want it; nor act it ſo carefully, when they have any of it: and ſorely do they

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ſmart for this, in *walking mourning without the ſun*, ſo many days, as Job xxx. 28. See the exhortation in Rom. xii. 12. *Rejoicing in hope, patient in tribulation, continuing inſtant in prayer;* and all this is to be done in *ſerving the Lord*, ver. 11. You all readily think, that murmuring under afflictions, and reſtraining prayer before God, are ungodly practices; and yet you do think it no fault (but a great miſery you will own it to be) to neglect the leading duty, to *rejoice in hope*, and *in the hope of the glory of God*, Rom. v. 2. This hope is in Chriſt; yea, *he is our hope*, 1 Tim. i. 1. *Chriſt in you* is *the hope of glory*, Col. i. 27. The hope of glory grows on no root but Jeſus Chriſt. He is *eternal life*, 1 John i. 1, 2. He that knows him, knows eternal life. *He that hath Chriſt, hath eternal life*, 1 John v. 11, 12, 13.; and he that hath Chriſt *dwelling in his heart by faith*, Eph. iii. 17. *hath eternal life abiding in him*, which the apoſtle denieth of a murderer, 1 John iii. 15.

And thus I would conclude this truth, of the glory of Chriſt as he is the repreſentative of God to his church, and of the good uſe we ſhould make thereof. I have inſiſted longer upon it than I deſigned. But the importance of the ſubject may excuſe it. But when all is ſaid, we need to begin again, that we may inculcate this truth deeply into the heart and conſciences of Chriſtians. Aſſure yourſelves, that God out of Chriſt is an idol whom all the world worſhippeth, (as Demetrius ſaid of Diana, Acts xix. 27), except the few that can ſay, as 1 John v. 20, 21. *And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt: this is the true God, and eternal life. Little children, keep yourſelves from idols. Amen.* All repreſentations of God, ſave what is made to you in his Son, are idols. And as you love his glory, and your own eternal well, watch, and ward, and keep yourſelves from all, or any of them.

SERMON XI.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

YOU have heard at ſome length of the glory of Chriſt, as he is the repreſenter of God unto his church; and the rather I inſiſted on it, becauſe it is a point of divine truth of the main importance to be believed, and of the main influence and direction in the whole of Chriſtianity. There are many poor ſouls that are ruined with irreligion; and not a few are ruined in and by their religion, ſuch as it is. Some know not that there is a God, or live as if they thought there was none, or wiſhed that there was none. And ſome ſay, they know and believe that there is a God, and they make ſome faſhion of worſhipping and ſerving him; but they know not who he is, and what his right name is. It is only God in Chriſt who can be only known, and ſavingly known, by men. It is only a ſaving name of God that can be ſavingly known by men. And this name of God is only proclaimed in his everlaſting goſpel; and the knowing of this name can only be attained by Chriſt's declaring it, John xvii. 6, 26. 1 Cor. xii. 3. by the Holy Ghoſt. All contemplations of God out of Chriſt are but vain imaginations, and can never bring a man to the ſaving knowledge of God: and all worſhipping of God out of Chriſt, is but will-worſhip, and provocation.

Secondly, It now follows to ſpeak of another beam and branch of Chriſt's glory; and that is, in Chriſt's repreſenting his church and people unto God. It

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is one part of his glory, that he doth ſo repreſent God unto his church, that all the ſaving knowledge of God is only in him and by him. Another part of his glory (if the word *part* were proper in ſpeaking of his infinite glory; but ye know what I mean, and none can miſtake but the wilful) is, in his repreſenting his church ſo unto God, that all the acceptance we have with God, all the ſaving mercy we receive from God, and all the favourable views God hath of us, are from our being ſeen as in Chriſt, and as we are repreſented by Chriſt unto him. God out of Chriſt is a maze, a labyrinth to men, yea, a dreadful enemy: and men out of Chriſt are an abomination in his eyes.

My work on this ſecond head of Chriſt's glory, ſhall be in three things. 1. I would ſhew you wherein Chriſt repreſents his people unto God. 2. What is Chriſt's fitneſs for making this repreſentation. 3. What is his glory in making of it.

Firſt, Wherein doth Chriſt repreſent his church unto God? By his church I mean a ſelect company of Adam's ſeed (not excluding our firſt parents themſelves) appointed to eternal life by Jeſus Chriſt. This is his body, whereof he is Head and Saviour, Eph. v. 23. All the favourable appearances they make in God's ſight, are all as they are repreſented unto God by Jeſus Chriſt. This I would inſtruct in a few of the main and principal.

1. May I begin with the firſt, the deepeſt of all, election, that ſacred eternal purpoſe of God's grace concerning his church? This grace is in Jeſus Chriſt: Eph. i. 3, 4, 5. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places* (or *things*) *in Chriſt; according as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love: having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf.* It is but little that we do, or can know of God: little of his works, little of his word; but leaſt of all of his

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thoughts and purpoſes. But when men think of theſe thoughts of God's heart, and judge of them according to their own, no wonder that they widely miſtake: *For his thoughts are not our thoughts, neither are our ways his ways, ſaith the Lord,* Iſa. lv. 8, 9.; but as far above them are his ways and his thoughts, as the heavens are above the earth. How far is a purpoſing, decreeing God, above the reach of the moſt diſcerning of creatures! Yet vain man that would be wiſe, and quickly dreams that he is ſo, (and thereby bewrays his folly), will venture to pry into, judge, and reaſon of the unſearchable counſels of God; when they that have moſt of the Spirit of God ſay, as in Rom. xi. 33, 34. *O the depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! For who hath known the mind of the Lord, or who hath been his counſeller?* We cannot be his counſellers; but we may, and muſt be his ſcholars, and learn, and adore, and believe what he revealeth. And in the ſcripture named, we have much to learn about his purpoſes. As, 1. That all ſpiritual bleſſings in Chriſt Jeſus flow from election-grace. 2. That this election grace is eternal. 3. That this election-grace paſſed upon diſtinct perſons, *us* and *we*. 4. That the means, and way, and the end, are all included in this decree and purpoſe: *That we ſhould be holy, and without blame before him in love;* and the end is, *the adoption of children,* ver. 5. the heavenly inheritance, ver. 11. And, 5. That which pertains to my preſent purpoſe, is, that this election-grace, thus expreſſed, thus qualified and diſtinguiſhed, is in Jeſus Chriſt, ver. 4. *by Jeſus Chriſt,* ver. 5. *This purpoſe and grace was given us in Chriſt Jeſus before the world began,* 2 Tim. i. 9. Now, what is Chriſt's intereſt in election-grace? It is not to be thought, that Chriſt purchaſed the love of election, as he did all the fruits of it; but only that election-love paſſed firſt on Chriſt the head, and then on his body the church: (though I own, that the

the words *first* and *second* are very improperly applied to the counsels of God, which are but one act in the divine mind; but we must think as a child, and reason and understand as a child, while we are as a child, 1 Cor. xiii. 11.). Christ was chosen head to the church, and the church chosen to be his body. He is *chosen of God*, 1 Pet. ii. 14.: and his church is *a chosen generation*, ver. 9.; and chosen in him, not without regard to him. Election determines all the persons; election determines all the blessings these persons are to be blessed with; and election determines the way in and by which all these blessings are to be given to all these persons: and that way is in and by Jesus Christ.

2. Christ represents his church unto God in redemption. This redemption is *in Christ Jesus*, Rom. iii. 24.; it is *in him we have it*, Eph. i. 7. There is a Redeemer; the Lord Jesus Christ, the Son of God. There is a price of the redemption; himself, his life, his blood. There are redeemed ones; a great multitude *out of every kindred, and tongue, and people and nation*, Rev. v. 9. In speaking of the redemption in and by Jesus Christ, I would consider it four ways.

1st, This redemption is to be considered as required and demanded by the Father from the Son. The work of redeeming was laid on the Son, and the price of redemption fixed upon: Even that the Son of God should, in the fulness of time, take on him man's nature; (but as *the childrens nature*, Heb. ii. 14. as *the seed of Abraham*, ver. 16.): that in that nature he should stand in their room and stead, and suffer what his people deserved by their sins; and purchase blessings for them, which they could never procure to themselves, and without which they must perish. This price of redemption was required of Christ, John x. 18.; and required in honour to God's holy justice, in love and mercy to his chosen, and in a design of glory to his Son. A price of redemption for a sinner was never required by God of a sinner. He knoweth well,

well, that they have nothing to pay. Yea, the damned in hell are not ſent thither to pay, but to be puniſhed. Your proverb, That a priſon pays no debts, is true of God's dreadful priſon, hell, and of the miſerable priſoners there. The Lord ſave you from it, and inſtruct you in the only way to eſcape it. You are great debtors to God; you can never pay the firſt, much leſs the laſt farthing of it. He doth not require payment of you; but all he craveth of you, is, that you would humbly own your debt, and your inablity to pay, and betake yourſelves unto the ſurety's payment. It was no improper ſaying concerning the goſpel, uſed by a miniſter in preaching to an ignorant people: "The goſpel (he ſaid) is nothing but good "news, that a rich man is come into the country to "pay poor folks debts." On this errand the Father ſent him: and for this end we ſhould believe on him.

2*dly*, Conſider Chriſt's redemption as paid by Jeſus Chriſt, and ſo wrought out by him. All the price demanded, he paid fully. The debt was perfectly paid, in full meaſure, heaped up, and running over. For when the righteouſneſs of God is paid for the redemption of ſinners, and of their tranſgreſſions, (as in Heb. ix. 15.), we quickly ſee where the advantage lieth: for the demerit of ſin is mainly heightened by the dignity of the party offended; and the merit of righteouſneſs, by the dignity of the party that performs it. On this, as on other accounts, *grace doth much more abound than ſin*, Rom. v. 20, 21.; and *this grace doth reign, where ſin had reigned.* Since ſin came into the world, and grace appeared in the firſt goſpel-promiſe, Gen. iii. 15. there never was a ſinner redeemed and ſaved, never was any propitiation made for ſin, but what our Lord Jeſus Chriſt the Redeemer did, and made, by his dying at Jeruſalem. The virtue of it, according to the covenant, was effectual to believers, before and after his death, Acts xv. 11.; and will ſtill be till his ſecond coming, Heb. ix. 28.

3*dly*,

3*dly*, Conſider redemption as accepted by God. Though a price be demanded, and paid as demanded: yet the redemption is not a concluded bargain, unleſs it be accepted. But the price of the church's redemption was accepted with the higheſt good-will: Eph. v. 2. Chriſt *loved us, and gave himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.* The ſacrifice was offered to God, but offered for us. The ſavour of this ſacrifice aſcends upwards, and giveth ſatisfaction to divine juſtice; and it deſcends downwards to the hearts and conſciences of believers, for their peace and ſalvation, Heb. ix. 14. *It pleaſed the Lord to bruiſe him, he hath put him to grief*, Iſa. liii. 10. And both this way and means, and the fruits and effects thereof, are the pleaſure of Jehovah, which proſpers in the hand of our dying Lord Jeſus; as in that verſe, *The Father loved his Son, for laying down his life for his ſheep*, John x. 17, 18. And this *commandment he received of his Father.* Our Lord had this commandment in his heart, and came to do it, and delighted in doing it, Pſal. xl. 6, 7, 8. with Heb. x. 5.----10. The divine acceptance of the price of his church's redemption, is demonſtrated two ways eſpecially. 1. In the glory that the Lord Redeemer was admitted unto, Phil. ii. 6.----11. Eph. i. 20.----23. Heb. i. 3. ii. 9. and xii. 2. and in many places. Only conſider his own words to his diſciples, and to his Father. To the diſciples, in John xvi. 10. *He (the Holy Spirit whom I will ſend from my Father) ſhall convince the world of righteouſneſs, becauſe I go to my Father, and ye ſee me no more.* The conviction is deep, and ſo is the reaſon and ground of it. Chriſt going to leave them, and their ſeeing him no more, as before and now, was their main grief. They could not think that any good ſhould accrue to them by this ſad parting, much leſs ſo great bleſſings as Chriſt told them of, and which quickly after they knew and owned: Acts ii, 33. *Being by the right hand of God exalted, and having received of the Father the promiſe*

of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear. And as he ſpoke this, and words to the ſame purpoſe, in the fulfilling of this promiſe, three thouſand ſinners, and bloody ones too, are convinced of ſin, righteouſneſs, and of judgment, and made believers. Chriſt's words to his Father are in John xvii. 4. *I have glorified thee on earth; I have finiſhed the work which thou gaveſt me to do* (in it). If Chriſt came back again into the world, (ſave to judge it; and that will be in the clouds), men might think, that he had not done all he firſt came for. But he did all, as it was foretold in Dan. ix. 24. *He finiſhed the tranſgreſſion, and made an end of ſins,* (as Heb. ix. 26. *He put away ſin by the ſacrifice of himſelf*), *and made reconciliation for iniquity, and brought in everlaſting righteouſneſs, and ſealed up the viſion and prophecy, and anointed the moſt holy.* 2. As Chriſt's glory in heaven, on his paying the price of redemption, is a demonſtration of its acceptance with God; ſo all the grace and glory on earth, and in heaven, in time, and to eternity, which is poured forth abundantly on men, (all which flows from the virtue of this price), is another demonſtration of God's acceptance of this required and paid moſt precious price. Of which anon.

4*thly*, Conſider redemption in Chriſt as it is applied to the redeemed. As the price was demanded by the Father, as it was paid by the Son, as this payment was accepted of the Father; all thoſe concern the redeemed nearly: but all is only about them, and for them. But application is to them, on them, and in them. And all the application of Chriſt's redemption, depends on, and flows from the deſign of the Father and Son in this great work of redemption. I would conſider redemption as applied to perſons, and to bleſſings, and their order. 1. As to perſons. Chriſt's redemption is applied to all, and none but them, for whom it was paid. *He ſhall juſtify many:* (whom! how many! and how! and why!): *for he ſhall bear*

their

their iniquities, Isa. liii. 11. Universal election is rather nonsense, and a contradiction in its terms, than an error: for if there be an election of grace, (as there is, as sure as there is a sovereign *God of all grace*, as he is called, 1 Pet. v. 10), some are chosen, and not all: and therefore some are passed by. Universal salvation is a gross and damnable error, that few or none dare own. But universal redemption hath many advocates and patrons. Whoever defend it so as to exclude the special, particular redemption of the elect of God, they do fight against the tenor of the gospel. Christ died for distinct known persons for his sheep whom he knew, John x. 14. 27. He died for them, in love to them: and doubtless he knew well whom he loved. His blood, the price of redemption, is *the blood of the everlasting covenant*, Heb. xiii. 20. which did confirm this covenant, Heb. ix. 15, 16. And was not this price paid according to the terms of this covenant? And did not this covenant fix both the price, and who should pay it; and the purchase, and who should enjoy it? This you all may be sure of, that however men, by their wit and learning, may dispute and talk about Christ's death, and its extent, in his and his Father's designs in it; yet this precious gospel-truth, of redemption by Jesus Christ, is never rightly known, rightly believed, nor rightly used, till a particular, lost and sold sinner put in by faith for a share and interest in it. Thus Paul, Gal. ii. 20. The Son of God *loved me, and gave himself for me.* How could Paul know this? When Christ died, and redeemed his church, Paul was an ungodly wretch, a very hypocrite; and after Christ had died, and rose again, and ascended up into glory, Paul hated the very name of Christ, and persecuted to death all that called on his name. But after *God, that had separated him from his mother's womb, had called him by his grace, and revealed his Son in him*, Gal i. 15, 16. then, and not till then, he knew that Christ died for him, and that in love to him; and ever after he lived by

the faith of it. 2. This redemption by Christ is applied as to blessings also, and that in a wise order. Faith is first, and a fruit of Christ's redemption: John xii. 32. *And I, if I be* (or *when I am*) *lifted up from the earth, will draw all men unto me; i. e.* "All "whom I am lifted up for, them will I draw unto me." It is no wonder, that some men do not look on faith as the purchase of Christ's redemption, that dream of a kind of saving faith that Christ the Redeemer is not the object of. But we know, that unto us *it is given on the behalf of Christ, to believe on him*, Phil. i. 29.; and that such as have true faith, *have obtained this precious grace, through the righteousness of our God and Saviour Jesus Christ*, (for so it should be read, according to the original), 2 Pet. i. 1. And he is *the author and finisher of our faith*, Heb. xii. 2. And this leads me to speak of the blessings of Christ's redemption, that the redeemed get by the virtue of it, and by Christ's representing them unto God.

(1.) They are represented by Christ unto God for their justification; and obtain it, when, and as, and because, represented to God in him, and by him. This justification of a sinner by faith in Christ Jesus, is, ever was, and ever will be, the darkest riddle, and the greatest stumbling-block, to all the unbelieving world. And it is always so as to gospel-truth; that the nearer relation a gospel-truth hath unto the person and undertaking of the wonderful Saviour, (as he is called, Isa. ix. 6.), the less a natural man seeth, and the more ready is he to stumble at it, and to mistake it. It is but a vain attempt of them, (how good soever their design be, and how learned and wise soever they be that manage it), who study to accommodate the gospel-doctrine of justification by faith in Jesus Christ, unto the gust, liking, and understandings of unbelievers. Such will never, nor can know, and like it, 1 Cor. ii. 14. It is (as all the things of the Spirit of God are) dark, and foolishness to them.

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And they that know leaſt of Chriſt, and of faith in him, and of juſtification by faith, are moſt bold and daring to reproach all, and to ſpeak evil of things they know not. None need to wonder at what a poor wretch ſaid and wrote, (though he bore no ſmall name in the world), "That of all the writers of the new "teſtament, Paul was the darkeſt and moſt obſcure "author." It was however plainly (though wickedly) ſaid; and it is the true meaning of all unbelievers, and the fruit of their unbelief; and remains in all men *till faith come*, as Gal. iii. 23, 25. This attempt of making juſtification by faith in Chriſt palatable to a natural man, is not only vain and ineffectual; but it hath no ſmall influence on manifold corruptions of this truth, and of mens bringing in of another goſpel, (Gal. i. 6.), that a natural man may ſooner know, and better like. When natural men hear of the doctrine of juſtification, (by which they underſtand, that a ſinner is counted and accepted as righteous before God, and is pardoned all his ſins, and adjudged to eternal life), they all immediately and naturally think, that this bleſſing can only come to men, by one, or other, or both thoſe ways, which are both falſe ways: 1. Either that God will abate ſomewhat of the ſtrictneſs of his law: or, 2. That he will ſome way enable a ſinner to do ſomething, and to bring ſomething to God, in order to his acceptance with God: Either that God will bring down his law to a ſinner, or bring up the ſinner to obey it. As to the firſt, That God will abate of the ſtrictneſs of his law, and demand leſs; it is a vain and falſe notion. But it is natural and conſtant in unrenewed men. Chriſt's great enemies, the ſcribes and Phariſees, that were wholly for righteouſneſs by works, to ſupport this Babel, did neceſſarily explain God's holy law in ſuch a manner as was no hard thing to fulfil it; and all their ſucceſſors are driven to the ſame ſhift. Our Lord, (who *came not to deſtroy, but to fulfil the law*, Matth. v. 17.), to overthrow their rotten foundation, tells all, in ver. 20. *Except*

cept your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. This our Lord proveth, by a true interpretation of the law in its perfection, and ſpirituality, and vaſt extent; ſo as that no ſinner can fulfil it, and get righteouſneſs and life by it. And thus always God's law ought to be preached to men; as ſo holy and perfect a law, that no ſinner can fulfil it; and as ſo ſtrong and dreadful, that no ſinner can eſcape its reach, nor endure its ſentence; that they may look out for relief in Chriſt alone. 2. The other thought of a natural man is, That a ſinner muſt do ſome good, and be made holy, that he may be juſtified and pardoned. And though the poor ſinner is all naught, hath nothing, and can do nothing that is good; yet the legal ſpirit in himſelf, and the legal teachers whom he loveth to hear, do uſe him more ſeverely than the Egyptian taſkmaſters did the children of Iſrael. For Iſrael had earth to make Pharoah's bricks of, and, with much pains, might gather ſtubble in the land of Egypt inſtead of ſtraw. But a ſinner under the law is in a worſe condition: for there is neither earth nor ſtraw in all God's world for a ſinner to make one brick, one good work, of; and yet they are called upon daily to do a great many; and are ſeverely beaten when they do not fulfil their taſks. Many are ready to ſay, Doth not God command ſinners in his word to repent, believe, and to do well? Yes, ſurely he doth. The old and new teſtament is full of ſuch commands; and miniſters may ſurely, and muſt teach men what God commands. But they ſhould teach men thoſe things as God means and intends; and that is declared in his word. They ſhould teach them as God will have them to teach, and all men to learn; that is, that thoſe things are God's will, and our duty; but thoſe things are God's will, and our duty; but that power and will to obey is not in men, but muſt be wrought by grace in them: Phil. ii. 13. *For it is God which worketh in you, both to will and to do of his*

his good pleasure. John xv. 4, 5. *For without me ye can do nothing.* If so it be said of believers, and of true branches in the true vine, what must be said of sinners, in and of themselves? Those commands are not given to make sinners proud, and to think what they can do; but to tell them God's mind, and what is their duty to do; that by the hearing of God's holy will, and feeling of their own utter inability to do any good, they may be humbled, and betake themselves to Christ by faith, on whom all our help is laid. But a replier against God may yet say, Where is justice in commanding what he knows we cannot do, and then in punishing for not doing? Many things have been said to answer such a cavil. I shall name but three. 1. All were once in Adam able to do God's will. This ability is lost by the first sin. If man by his sin have lost his power to do God's work, God hath not lost his authority and power to command man's duty, nor his right to punish man's sin. 2. All men naturally think that they can do something that is good, and a great deal too. The Lord therefore justly tries them, and lets them try what they can do. 3. This natural inability in sinners to do any good is what they love; and so is doubly sinful, as well as miserable. His *cannot*, is inseparable from his *will not*. He is a captive to the devil at his will, 2 Tim. ii. 26. And the captive loves his jailor, and his chains, and his drudgery; and neither longs for liberty, nor welcomes the news of a Redeemer; yea, striveth against him, till Christ subdue him by his grace, 2 Cor. x. 4, 5. So that either of those notions are false, that God will abate of the strictness of his law, or will enable a sinner to do any thing pleasing to God before he be justified. Besides, if either of those were, they would quite alter and invert that mystery of justification by Christ that is revealed to us so plainly in the scriptures. It is not the justification of a good and holy man, but of a sinner; yea of a sinner under the law, guilty of manifold breaches of this law, for which he is accused, arraign-

arraigned, curſed, and condemned by it, and his mouth ſtopped; having no defence and no excuſe to make, and no ſhift or way of eſcape left him, but what the goſpel reveals, Rom. iii. 9.---31. It is about the juſtification of a man in this ſad condition that the goſpel ſpeaks, and tells us theſe good tidings.

1. That a perfect righteouſneſs, anſwering fully all the commands and the demands of the law, hath been wrought out by the Lord Jeſus Chriſt. He was made under the ſame law his people are under whom thus he redeems, Gal. iv. 4, 5. If we had been under one law, and Chriſt made under another, it would not, nor could it have been fit and profitable for us. You hear by ſome of the mediatorial law, proper to Chriſt only. It is true, never had any but Chriſt a command from God to redeem loſt ſinners; and it is as true, that this was in the ſame command, that he *ſhould be made of a woman, and made under the law, that he might redeem them that were under the law.* So that the work of Chriſt to redeem, and his being thus made for that work, are equally peculiar to Chriſt. For as the work and glory of redeeming the church is his only; ſo his being *made of a woman*, and *made under the law*, can be ſaid of none, but of Chriſt as man; no more than it can be ſaid of any but Chriſt, that he is God's own Son, ſent, Rom. viii. 3. Adam the firſt man was created by God; the firſt woman built and made of the man, Gen. ii. Of this blood all nations do ſpring in an ordinary way; and ſo all mankind are begotten by a man, and born of a woman. But the Son of God took man's nature of a woman only; and ſo, whereas all beſides are born of a woman, he alone was *made of a woman*. So we all are born under the law, and under its curſe, by Adam's firſt ſin. Chriſt only was *made under the law*. This law demands perfect obedience to all its commands and demands, and layeth on the ſinner God the lawgiver's wrath and curſe for the leaſt diſobedience. Chriſt anſwered the law in both. As the

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eternal Son of God, he was above the law; and as ſinleſs man, the law had nothing to ſay againſt him. But when he took on him man's nature, and therein took on him the law-place of his people, and they ſo ſinful; obedience was juſtly craved of him, and the debt of his people's ſins juſtly exacted on him. And both he chearfully and fully did perform and endure. And thus are we ſaved.

2. That this righteouſneſs wrought out by Chriſt, was wrought out for others, and not for himſelf. He wove and made this coat, for the covering and clothing of his naked people. The goſpel is full of this, in telling us both the errand his Father ſent him on, and the work and buſineſs he did when he came. He needed no ſuch garment for himſelf; but wove it out of his own blood and bowels, for his people, whom he loved, and who he well knew needed it greatly.

3. That this righteouſneſs, thus wrought out by Jeſus Chriſt, is freely and fully tendered and offered to all that hear the goſpel: all of it (for it is not divided nor diviſible) unto every man and woman; (for goſpel-offers have no exceptions). Thus Peter made the offer to every one of them that heard him, Acts ii. 38. He excepts not the very murderers of Chriſt, nor the mockers at him on the croſs, when Chriſt was working out this righteouſneſs. So his *beloved brother Paul* (as he calls him, 2 Pet. iii. 15.) preached, Acts xiii. 38, 39. *Be it known unto you therefore, men and brethren, that through this man* (alas! this man is little known by moſt men) *is preached unto you the forgiveneſs of ſins; and by him all that believe, are juſtified from all things, from which ye could not be juſtified by the law of Moſes.* Do you then believe on him, and be juſtified by him; leſt that word be fulfilled on you, *Behold, ye deſpiſers, and wonder, and periſh*, ver. 41. And no longer than the next Sabbath-day was it in fulfilling, ver. 46, 47, 48. And if the company were never ſo great nor ſo bad, a goſpel-miniſter may make this large offer, as Chriſt himſelf did,

John vii. 37. *In the laſt day, that great day of the feaſt*, (when the great convocation of the people was), *Jeſus ſtood and cried*, (that he might be ſeen and heard by all), *ſaying, If any man thirſt, let him come unto me, and drink.* And this coming to him, and drinking, is believing on Chriſt, ver. 38, 39. When he is in heaven, and ſending a letter by John his meſſenger, to a ſorry church, and in a ſad caſe, he ſaith ſo to them, Rev. iii. 20. *Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* To name no more of the large offers of Chriſt in the goſpel, I will conclude with the laſt in the Bible, Rev. xxii. 17. *And let him that is athirſt, come: and whoſoever will, let him take the water of life freely.*

4. That this large offer made of Chriſt in the goſpel, is the ordinary and appointed means of working faith in Chriſt. Thus, Rom. x. 17. *Faith cometh by hearing, and hearing by the word of God;* and Rom. i. 16, 17. *I am not aſhamed of the goſpel of Chriſt;* (and never did an honeſt preacher make a poorer life in worldly things, of the goſpel, than Paul did): *for it is the power of God unto ſalvation to every one that believeth; to the Jew firſt, and alſo to the Greek. For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.* I need not inſiſt on ſo plain a truth.

5. That this righteouſneſs of Chriſt is upon all that believe. It is offered to all to be embraced by faith; and it is given and conferred upon all that believe, upon their believing. Whenever the hand of the Lord is upon the hearts of hearers of the goſpel, and draws them forth to betake themſelves to this righteouſneſs of Chriſt, to embrace it, and to truſt all their acceptance with God upon it alone, they are juſtified by it: Rom. iii. 22, 23. *The righteouſneſs of God, which is by faith of Jeſus Chriſt,* is *unto all, and upon all that believe; for there is no difference: for all have*

have ſinned and come ſhort of the glory of God. A bleſſed ſaying, and an odd-like reaſon to confirm it. Are all ſinners alike? and are all believers alike? No, ſurely, Are not ſome ſinners greater ſinners than others? and ſome believers better believers, and greater ſaints, than others? Yes, ſurely. But in this matter of Chriſt's righteouſneſs there is no difference. All ſinners are alike in this, that they are in a condemned ſtate alike, and alike paſt all relief, ſave in and by Chriſt and his righteouſneſs: and all believers in Chriſt are alike in that ſaved ſtate they are in, by Chriſt's righteouſneſs being on them. All ſinners are alike needy; and all believers are alike partakers of this righteouſneſs of God.

6. Laſtly, That upon this righteouſneſs of Chriſt's being on a believer in him, theſe three things follow: That the believer is juſtified; God juſtified in juſtifying of him; and the juſtified man's mouth is ſtopped as to all glorying, ſave in the Lord. The believer is juſtified, counted and reputed a righteous man, thro' the righteouſneſs imputed to him. On the account of this ſame imputed righteouſneſs of Chriſt, all his ſins are forgiven and blotted out, and he is *paſſed from death to life, and ſhall not come into condemnation*, John v. 24. Rom. viii. 1, 33, 34. He is reconciled to God, and dealt with as a friend of God. God is alſo juſtified in his paſſing this ſentence of juſtification on the believer. In all things, and above all, we ſhould be tender of God's glory. There are ſpecially three acts of God's righteous judgment that are cenſured much by the ungodly, and that Chriſtians ſhould be careful to juſtify God in. One is, his juſt judgment on the firſt Adam and his poſterity. How full are moſt mens hearts, and ſome mens mouths, and too many pens, with cenſures of this awful, but juſt ſentence? The other is, the Lord's way of dealing with the ſecond Adam, Jeſus Chriſt. He was not ſpared, but put to ſore ſufferings. Any may ſee amazing mercy; but who behold, and glorify God's righteouſneſs and

juſtice, in the death of Chriſt? And the third is this I am upon, the juſtice of God in juſtifying a believer. And the cauſe of mens cenſures and miſtakes about all the three, is much the ſame, and the cenſures are uſually in the ſame ſort of perſons. The true cauſe of theſe challenges of God's *judgments*, which *are a great depth*, Pſal. xxxvi. 6. is, mens ignorance of the juſtice, majeſty, and greatneſs of God. Unto ſuch arguers againſt God, the words of Elihu to Job may properly be applied, Job xxxiii. 12, 13. *Behold, in this thou art not juſt: I will anſwer thee, that God is greater than man. Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.* In theſe three inſtances we may eaſily ſee how this ignorance of theſe worketh. In the firſt act of juſtice in God, we find one man's one act of diſobedience conveying guilt, condemnation and death, to all his natural off-ſpring. In the ſecond inſtance, we find all the ſins of many ſinners charged and laid on a ſinleſs perſon, and juſtice dealing with him as with a criminal. In the third, we find the righteouſneſs of Chriſt, which he wrought out in making a propitiation for ſin, imputed to the juſtifying of a believer: and in this God is juſtified: Rom. iii. 26. *To declare at this time his righteouſneſs; that he might be juſt, and the juſtifier of him that believeth in Jeſus.* Laſtly, In this juſtification, the juſtified man's mouth is ſtopped as to all glorying, but only in the Lord. For as vaſt a bleſſing as it is, there is no place left for glorying. Therefore, in the next verſe, the 27th, he ſaith, *Where is boaſting then? It is excluded. By what law? of works? Nay; but by the law of faith.* The law, when it condemns, ſtops the ſinner's mouth from replying, to juſtify himſelf, Rom. iii. 19.; and the goſpel, when it abſolves, ſtops the believer's mouth from glorying in himſelf, when juſtified. But doth not the law of works exclude boaſting ſufficiently? That law that commands more than the man can do, doth it not ſhut out boaſting? Can any man ſay, that he hath fulfilled

fulfilled that law? No, surely. No man that in any measure knows the holiness of that law, and knows himself, his heart and doings, will say so. But besides that many are so blind and ignorant, both of God's law and of themselves, that they are ready to boast without any cause; all men that seek justification by the law, and by doing, they do design boasting, though they never reach it. Though they cannot reach glorying before God, yet would they fain be at it. But the justified believer, as he never reacheth it when he is justified, so he never designs it when he seeks justification. The righteousness in which he is justified, is wholly wrought out by another; and one so great, that none that know him will adventure to put in for a share in his crown; *the Lord our righteousness*, Jer. xxiii. 6. Yet the blessing of it is given to his church, and she is called by her husband's name, Jer. xxxiii. 16. The revealing of this righteousness is from the Lord, by his word and Spirit; without which no man could ever find it out. The faith by which he layeth hold on it, is the work of God; and neither grew up in his heart, nor was acquired by his own industry, nor conveyed by the power of any creature. The imputing of this righteousness unto his justification, is God's act of free grace, Rom. iii. 24.; nothing in the man moving God to impute it; and nothing in God but his grace in Christ Jesus. The sinner, when he seeks it by faith, looks on nothing but this grace; and when he hath got it, and knows it, owns heartily, that this spiritual blessing (as all others are, Eph. i. 3.----7.) is *to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* It cannot be denied, but a man may be proud of his justification, and of his faith. But in that case I am bold to say, that one of these things are: Either that it is a false justification, and a false faith, that this man boasts of, (and these are too common amongst professors); or that true justification is out of his sight, and his faith out of exercise, when

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any boasting riseth in the heart of a real believer. For let but a believer set himself before God the Judge of all; let him read God's law, and his own heart and conscience; and see what he hath to boast of: nay, he will see, that he hath all reason for fear and shame, when he stands before this tribunal. Let him next by faith see Jesus Christ at this same judgment-seat, charged with this man's sins, and discharging that debt, and buying all grace and glory for him by the price of his precious blood; and, lastly, let him, by the same faith, behold God justifying him freely, and fully, and only, on the account of this satisfaction given by Christ: and then, and thus, let this man see and own, that as there is no room left for boasting, so he will find no inclination in his heart unto it. It is the character of a true Christian in Phil. iii. 3. *For we are the circumcision* (true Jews, as Rom. ii. 28, 29.) *which worship God in the Spirit, and rejoice* (or *glory*) *in Christ Jesus, and have no confidence in the flesh.* So that, whereas righteousness by the law is both sought by men in pride; and when they dream that they shall either reach it, or that they have got it, (and such dreams are not rare, though groundless), pride and boasting increaseth so much, that not only are their hearts puffed up within, not only do they glory before men, as Christ tells us of such hypocrites in Mat. vi. but they dare boast before God, as the Pharisee did, Luke xviii. 11.: so, on the other hand, the justifying righteousness of God, wrought out by Christ, and applied to the believer on Christ, was appointed of God, brought in by Christ, revealed in the gospel, and given to the believer, for the highest glory of the free giver, and the deepest humbling of the happy, but unworthy receivers. And thus is that prophecy and promise fulfilled in Isa. xlv. 24, 25. *Surely, shall one say, In the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory.*

What then is God's justifying a believer in Jesus Christ

Chriſt? It is nothing elſe, but God's gracious looking on a man, judging of him, and dealing with him, as in Chriſt, and as repreſented by Chriſt to God, for juſtification of life. There is a ſimilitude commonly uſed, taken from Jacob's getting his father Iſaac's bleſſing, in his brother Eſau's raiment, Gen. xxvii. All ſimilitudes, even in ſcripture, taken from mens ways, to expreſs God's ways, want ſome grains to make them paſs current; and this eſpecially: for old Iſaac was deceived in beſtowing his bleſſing, Heb. xi. 20. *By faith Iſaac bleſſed Jacob and Eſau, concerning things to come.* Though Iſaac did ſo by faith; yet the bleſſings he gave his ſons, were not only greatly different, but he was alſo at firſt deceived in the perſons whom he did bleſs. Yet though Jacob ſupplanted his brother of the birthright, Gen. xxv. 30.----34. and Gen. xxvii. of the bleſſing, by his mother's cunning, and his own lying; yet neither of theſe did hinder Iſaac's faith, nor the lighting of the bleſſing on Jacob, according to the election of grace, and the oracle that declared it, when they both were in the womb, Gen. xxv. 23. But though Jacob deceived his father in the way wherein he ſought the bleſſing; yet, in giving of his bleſſing by faith to Joſeph's ſons, Ephraim and Manaſſeh, Heb. ix. 21. he guided both his hands wittingly, and his words wiſely, and gave the bleſſing, by the ſpirit of prophecy, Gen. xlviii. 14.----20. But *the Lord* always *knoweth who are his*, 2 Tim. ii. 19. He always knows whom he bleſſeth, and what bleſſings he gives. All our acceptance with, and juſtification before God, comes by the repreſentation Chriſt makes of us to God. He was charged at the bar of juſtice for our ſins; he anſwered this charge by a perfect ſatisfaction, and thus was *juſtified in the Spirit*, 1 Tim. iii. 16.; and when this ſatisfaction is put to our account, we are *juſtified by his blood*, Rom. v. 9.

So much for the firſt bleſſing of juſtification.

(2.) Chriſt repreſents his church unto God for their

their ſanctification. Election in Chriſt is an eternal purpoſe in God's heart and counſel about his people. Redemption by Chriſt, is a divine bargain for them and their ſalvation betwixt the Father and the Son. Juſtification is a gracious ſentence of God in Chriſt, on them that are repreſented by him for acceptance. By this act and ſentence the ſtate of their perſons is favourably changed. But ſanctification is a divine work on them, that changeth their heart and nature. The Spirit of ſanctification is a precious gift of divine love; and is only given to them that are in Chriſt, and becauſe they are in him: Gal. iv. 6. *And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.* All the anointings of the Holy Ghoſt that believers receive, are but ſome drops that fall down from the head of our High Prieſt, unto the ſkirts of his garments, Pſal. cxxxiii. 2, 2. He *received the Spirit without meaſure*, John iii. 34. that to his people, even *to every one of them, grace may be given, according to the meaſure of the gift of Chriſt*, Eph. iv. 7.; not according to the meaſure that Chriſt got, but the meaſure that Chriſt giveth. And all of them receive it. Rom. viii. ix. *If any man have not the Spirit of Chriſt, he is none of his.* Let him not *name the name of Chriſt* (as his Lord and Maſter), *that departeth not from iniquity*, 2 Tim. ii. 19. All whoſe iniquities Chriſt did bear for their expiation, in due time Chriſt *bleſſeth them, in turning every one of them away from their iniquities*, Acts iii. 26. This bleſſing of ſanctification is of pure grace: for as there is nothing of worth in a man, or regarded by God in juſtifying; ſo there is nothing of goodneſs, or of fit matter, for God to work upon in his ſanctifying. God's word is as clear about this, as about the other. The account that we have ſo largely of the natural ſtate of all men without Chriſt, is ſufficient to ſhow the abſolute neceſſity all ſtand in of God's grace to ſave them, and to declare both the freedom and power of that grace in all its applications to men.

Grace

Grace is the ſpring of ſalvation, and of all its parts; Chriſt is the root of all; and eternal life and glory is the ripe fruit of all that grace of God, that *reigns through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord*, Rom. v. 21. See but theſe texts, and read them, and conclude this truth, 1 Cor. vi. 11. Eph. ii. 1.----7. and Tit. iii. 3.----7. In all which places juſtification and ſanctification are joined, (as they are certainly and conſtantly in all that partake of them); unworthineſs in the receivers overcome, and paſſed over, by the grace of the giver; and the intereſt of Jeſus Chriſt, in God's giving, and in his people's receiving of both theſe bleſſings, is plainly told us.

(3.) All the communion, and fellowſhip, and familiarity with God, that a believer receiveth, and is admitted unto, is all by Jeſus Chriſt, and by his repreſenting him to God, Rom. v. 1, 2. 1 John i. 3. John xiv. 23. Bleſſed be God there is a great deal of it; and more might be attained, if we were painful and diligent. This is ſo great a mercy, that *come and ſee, come and taſte*, is the beſt counſel can be given, Pſal. xxxiv. 8. And ſuch as taſte it, know its worth better than the apoſtle can tell them; and that it all comes by the grace of God in Jeſus Chriſt. He is not only the only Mediator of reconciliation and of interceſſion, but of fellowſhip with God: Eph. ii. 18. *For through him we both* (Jews or Gentiles, if believers) *have an acceſs by one Spirit unto the Father.*

(4.) Laſtly, The crown of glory, and admiſſion to heaven, is granted to believers upon the account of the righteouſneſs of Chriſt on the believer: Rom. vi. 22, 23. *But now being made free from ſin*, (from the condemning and commanding power of ſin, in juſtification and ſanctification, of which the apoſtle had been ſpeaking in the 5th and 6th chapters), *and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.* Sanctification *by faith in Chriſt*, Acts

xxvi. 18. is a precious gift of God. The perfecting of it by faith on the promiſes, is a bleſſed deſign and exerciſe through the whole life of a Chriſtian, 2 Cor. vii. 1. It is moſt purſued after, but never attained by the beſt, till they attain *the prize of the high calling of God in Jeſus Chriſt*, Phil. iii. 13, 14. But when this prize is attained by them, and beſtowed on them, it is not given them becauſe they are holy, (though none but the ſanctified inherit it, Acts xxvi. 18.), but becauſe they are in Chriſt, members of his body; and becauſe he is made all things for them for their ſalvation, 1 Cor. i. 30.; and becauſe they are repreſented by him, and preſented unto God, for this laſt, greateſt, and everlaſting acceptance. *Behold, I, and the children which God hath given me*, Heb. ii. 13. The righteouſneſs of Chriſt is the eternal robe of the glorified, and their moſt glorious one; and the cauſe of their perfection in holineſs, and of its eternal duration. The glory and whiteneſs of their robes, is in their being *waſhed, and made white in the blood of the Lamb*, Rev. vii. 14. If Chriſtians be but careful to give God's grace in Chriſt its true uſe and praiſe, while they are on earth; no doubt but all that get to heaven, will ſing the ſong of the Lamb with everlaſting joy, *To him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father, to him be glory and dominion for ever, Amen.* Rev. i. 5, 6. and v. 9, 10. And though ſome true Chriſtians may poſſibly (either by the ſnare of dark or unſound doctrine, or by a miſtaken zeal for inherent perſonal holineſs) have leſs exerciſe by faith on Chriſt's righteouſneſs than ſome others, and though ſome may advance by grace farther in ſanctification than others, (and it is a very valuable attainment); yet all of them, when they come to die, and to knock at heaven's gate for entrance into their Maſter's joy, do mind far otherwiſe the blood that bought the inheritance, than any thing wrought in them to make them meet for it, Col. i. 12.

or

or than any pains they have been at in walking and running their race towards it.

So much for the firſt thing, Wherein doth Chriſt repreſent his church unto God?

Secondly, What is Chriſt's fitneſs for making this repreſentation of the church unto God?

1. In the conſtitution of his perſon. He is a rare, ſingular perſon; God-man, God's Son made man. And becauſe he is God-man in one perſon, he is a perſon only fit, and highly fit, to repreſent God unto man, and man unto God. He is fit to repreſent God unto man; for in Chriſt we ſee God in a man, in our nature. And he is fit to repreſent man unto God; for God ſeeth our nature in his Son. We ſee God in him, and God ſeeth us in him. We can never ſee and take up God rightly and by faith, but as he is in his Son Jeſus Chriſt; nor can God ever graciouſly look on a ſinner but in his Son.

2. Chriſt is fit for making this repreſentation of his church to God, by his office of Mediator. None is fit for this office but Chriſt; none is put in it but he, 1 Tim. ii. 5.; and none but God-man can diſcharge it. The greatneſs of the work that is to be done in this office, and the greatneſs of the glory that follows on its diſcharge, are far too high for a mere creature. Such as deny that Chriſt is true God, or deny that he is true man, or deny that he is God-man in one perſon, (and from the apoſtles days to ours, the enemy hath been ſowing ſuch tares in God's field), do deny a fit Mediator betwixt God and men, and thereby ſtrike at the rock the church is built upon. Now, the office of a mediator is to deal with two parties: Gal. iii. 20. *Now a mediator is not a mediator of one;* but he is betwixt two. The high prieſt under the law, was in his office a type of Chriſt in his prieſthood. Aaron and his ſucceſſors did, as high prieſts and typical mediators, repreſent all Iſrael (then God's only church) unto God, eſpecially in the ſolemn day of atonement, Lev. xvi.; when the high prieſt offered

the ſacrifice, after confeſſing of, and a typical imputing of Iſrael's ſin to the innocent creature to be ſacrificed, and went with its blood into the holieſt of all, (a piece of earth likeſt heaven of any thing or place made with hands), there to make atonement. This high prieſt was alſo to *bear their names* (whom he repreſented) *before the Lord upon his two ſhoulders for a memorial*, Exod. xxviii. 12. and ver. 29. *And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.* Aaron bare but the general names of the tribes of Iſrael: but Chriſt our High Prieſt hath a larger heart and breaſt plate; and bears upon it all the particular names of his people, and repreſents them all unto God, both in his offering of himſelf as a ſacrifice for them, in his entering in with his own blood into the true holieſt of all, and in his appearing in heaven in the preſence of God for them, Heb. ix. 12.----24. And, by the way, I may ſay, that the epiſtle to the Hebrews is a key to all the Old Teſtament, and eſpecially to the book of Leviticus, and the Old Teſtament worſhip.

Thirdly, What is the glory of Chriſt in making this repreſentation of his church unto God? We eaſily conceive, that there is much glory in his repreſenting God unto his church; but his glory in repreſenting them unto God, is not ſo eaſily ſeen by us. But it is ſurely a great glory. So the apoſtle ſaith, Heb. v. 5, 6. *Chriſt glorified not himſelf to be made an High Prieſt; but he that ſaid unto him* as in Pſal. ii. 7. and Pſal. cx. 4. He glorified him, and made him an High Prieſt. But what glory was there in this, when he was to be the ſacrifice himſelf who was made the prieſt; and to make this ſacrifice in all the loweſt and moſt humbling circumſtances, ſmitten of God, deſpiſed of men, and abaſed even unto death and the curſe; wherein was the glory of this? At firſt view, nothing appears

appears but ſhame and diſhonour. A few things ſhall conclude this matter at this time.

1. Conſider whom he did, and doth repreſent unto God for acceptance. They are all ſinners. The vileſt thing is ſin; the baſeſt creature is a ſinner: yea, ſinners are not properly creatures of God's making, but are vile things of the devil's and of their own making; the only ſhameful things in God's world. And ſin had never been permitted to enter into the world, if God had not reſolved in himſelf to gather in a rent of glory to his juſtice, in puniſhing it in many; and to his mercy, in pardoning it in others. And this glory to pardoning grace comes by the redemption in Chriſt Jeſus, Eph. i. 7. Many of theſe pardoned ſinners are of the worſe ſort of ſinners, 1 Cor. vi. 9, 10. 11.; and all of them think themſelves ſuch, 1 Tim. i. 15, 16.; and they therein do not think amiſs. And they are a great many, as will appear in the day of their laſt *gathering together to Chriſt*, as it is called, 2 Theſſ. ii. 1.; though not ſo many as the loſt. Thence we read of a loſt world, and of a ſaved world, in the word. When a ſinner hath his eyes opened to ſee himſelf, he lothes himſelf; and thinks that he is enough to pollute, and defile, and burden the whole creation of God: he abhors himſelf, and thinks every one, eſpecially the godly, ſhould abhor him too: but mainly he judgeth himſelf moſt juſtly lothſome to God. Muſt it not be a great and glorious thing in that perſon, that can, and doth repreſent ſuch vile creatures unto a gracious acceptance with God?

2. Conſider to whom they are repreſented for acceptance; even to an holy and juſt God; a God that hates all iniquity where-ever he ſeeth it, Hab. i. 13.; and ſeeth it where-ever it is; and puniſheth it where-ever it is not covered and pardoned. All diſcoveries of God's glorious holineſs, and of our own ſinful vileneſs, render this repreſentation for acceptance the more needful to be got, and the more hard

to

to be believed, (as all exercised Christians know), and the more glorious to Christ when it is obtained.

3. Lastly, Consider what a glorious acceptance this representation by Christ doth procure. They for whom it is made, are accepted, Eph. i. 6.; are beloved; are received into all familiarity with God; and, in that love, adjudged unto all blessings in heavenly things in Christ Jesus.

APPLICATION. I shall at this time only add one word of application; and it is this. I have been speaking to you of Christ's glory in representing his church unto God; I would only ask your consciences this one question, How do you think to appear before God? You all know, or profess you know, that there is a God, (as certainly there is; and, I may say, more surely than that there is any thing else; for God only is the necessary, all creatures are but contingent beings, Rev. iv. 11.); you know, that this God doth always see you; that as he thinks of you, so is your state in his sight; that God will at last judge you, and proclaim to you, and all the world, his thoughts and judgment of you; you daily worship and serve him: But how do you now appear before him? is a question few ask. Many never think of this till it be too late, By what means and ways shall I make such an appearance before God, as to be graciously accepted with him? This seems to be on their hearts in Micah vi. 6. though they did not know the right way. And so is it at this day with many sinners. I would warn you of some of those false ways in which men think to appear before God.

1. Some think to appear before God in the same poor state that their father Adam left them in. They own, that they are not so good as he was, nor so good as they ought to be; but they think, that since men are so impoverished by Adam's fall, God will now accept a man with a little, if it be his all. But such deluded people do not know, that as Adam left them

them nothing at all that is pleasing to God; so he hath left them in a state of sin, wrath, and condemnation, in which all his posterity are born, and live in, and perish at last in, unless they are delivered from it by Jesus Christ.

2. Some think to appear before God in the best dress they can make for themselves, by their good meanings and purposes, their good duties and works. They labour hard and long to amend their ways, to adorn their duties, and themselves by them; and thus think to present themselves to God's acceptance. This garment of our own righteousness is beautiful in their own sight; for self-love naturally makes men to prize their self-doings. It is a garment beautiful also in the sight of men; and of them they have their reward, as Christ told such men, Matth. vi. 2. 5. 16. And this dress is the more praised when it is in fashion. Hypocrites praise hypocrites: and the church is full of them. So, from their own valuing, and others praising of them, they, in their ignorance, think that God will be as well pleased with them. But, alas! this is no better than that sad state Paul speaks of, Rom. x. 3. *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

3. Some think to appear before God for acceptance with their sufferings. If they can do but little, they think they suffer much. This is a strange vanity. Of these sufferings, some are voluntary, sinfully imposed on men by themselves. That people speak strangely, Micah vi. 6, 7. *Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?* (and these were commanded in the law); *will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?* (those were more than ever God commanded, or than they could bring); *shall I give my first-born for my transgression,*

greſſion, the fruit of my body for the ſin of my ſoul? A ſtrictly forbidden abomination. When you read of this practice that ſome were left unto, to offer their children in ſacrifice, think not that they hated their children: nay, they loved them as well as you do yours; but they loved their ſouls better, and feared God's anger more; and they thought, that what was deareſt to them, and what they were lotheſt to part with, God would moſt accept of. (What a conviction may this give to many Chriſtians, who find it ſo hard to ſubmit to the Lord's taking away their children, either by a natural or violent death; when a blind idolater is ſo mad upon his idols, that he will voluntarily make a ſacrifice of his children unto their falſe gods, or *devils*, as they are called, Pſal. cvi. 37.?). So natural is it unto men, in their ignorance of God, to think, that what they do impoſe upon themſelves, eſpecially if it be troubleſome to their fleſh, is pleaſing unto, yea meritorious before God, From this ſpring do all the voluntary ſelf-ſcourgings, *&c.* amongſt Papiſts proceed; which have no better example in God's word than that of Baal's prophets in 1 Kings xviii. 28.; and have no better acceptance with God than they had. But what will not a ſinner do; what ſhift will he not betake himſelf unto, who ſeeth his ſins, feels or fears God's wrath for them, and is ignorant of the only city of refuge, Jeſus Chriſt? Many mock at the folly both of Pagans and Papiſts, in their ways of ſeeking pardon and peace, who, if they were as much awakened in their conſcience, and as ignorant of Chriſt as they, would either betake themſelves to the ſame poor ſhifts, or to others as vain. Again, Some ſufferings are commanded; as James iv. 9 *Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavineſs.* There is a time to mourn, and there are calls to it; and we ſhould diſcern both, and ſet about this duty. There are many merry and jovial profeſſors, that never mind mourning for themſelves or others,

others, but when God makes them by his rods; and it is well if they do so then. But now, when a man, with much pains, hath laboured with his heart, and hath afflicted it with grief and sorrow; and when this storm within breaks out in tears, and he pours them out before the Lord, as they did, Judg. ii. 4, 5. and may call his bed, (as David did his, Psal. vi. 6.), or chamber, or closet, a *Bochim;* how easily doth a man grow proud and vain, and think within himself, "Now I have offered an acceptable sacrifice to God?" It is true, that *the sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise*, Psal. li. 17. But we must always remember these three things about all our spiritual sacrifices. 1. That as they must be all of his requiring, so they must be of his providing. We have nothing to offer to God that he will accept, till he give it to us, and till he first work it in us. David's broken heart was first given to him. Dreadful sins first lay quiet in his hard heart, till God broke it. 2. That a broken heart is always a humble heart. It begins to grow whole again (and quickly it will, unless the breaker of it keep it broken) when it begins to be proud. Such as have a good opinion of their own hearts, know not what a broken heart means. He that hath a broken heart, is broken with his vile heart; as the Lord speaks of his grief at mens whole hearts, Ezek. vi. 9. 3. That all our spiritual sacifices, and a broken heart, must be offered to God for acceptance on the right altar, and by the right High Priest, Jesus Christ. As he, in dealing with God for our redemption, was both altar, and priest, and sacrifice; so, in all our dealings with God by him, we must be furnished with our sacrifice out of his store; we must offer up all to God by him as our Priest, Heb. xiii. 15.; for they are only *acceptable to God by Jesus Christ*, 1 Pet. ii. 5. And we must have and use Christ as our altar to *sanctify our gifts*, Matth. xxiii. 19. It

is grievous to hear what ſad ground there is to fear, that ſome profeſſors think more oft, and think more highly, of their own tears, than of the redeeming blood of the Son of God. Laſtly, There are afflictions of God's inflicting and laying on; always laid on juſtly and righteouſly. No man ſhould complain of them, or of God, when under them. All believers ſhould neither deſpiſe nor faint under them, Heb. xii. 6, 7. But no man muſt think of appearing before God with acceptance, merely becauſe he is afflicted. God afflicts his children in love; and he loves them not the leſs that they are afflicted. But affliction itſelf, and our own croſs, muſt not rob Chriſt's croſs of its glory, of making peace with God for ſinners, Col. i. 20. I ſhould not mention this, but that you know, that there are ſome ſo ignorant as to ſay when greatly afflicted, "I am now enduring the "puniſhment of my ſins;" yea, when dying, they think that the very agony of death is a puniſhment of, yea an expiation for all the ſins of their life. So groſsly ignorant are many that live in a land of light. It is true, that all the miſeries of this life, yea death itſelf, to an unbeliever, are the puniſhment of ſin; they are but a ſmall and ſhort part of that puniſhment. But, alas! where is the payment of ſin, and the ſatisfaction that God demands, and will only accept? Nothing a ſinner can do or ſuffer, can ever amount to that.

I would conclude this exerciſe with theſe two words.

1. All that adventure to appear before God as they are in and of themſelves, are ignorant both of God and of themſelves. They neither know how holy and juſt he is, nor how vile they are. If they did, they would never venture ſtubble fully dry before this conſuming fire.

2. All that dare not adventure on Jeſus Chriſt, and on his repreſenting them to God for acceptance, know neither the Father nor the Son. This is the glorious

glorious contrivance in his eternal counſels, and is delivered to us in his word, as *the record of God*, 1 John v. 10, 11. extracted out of theſe counſels, that a great number of ſinners, vile and unworthy in themſelves, ſhall be accepted in that beloved, and ſhall be beloved for his ſake, and in him. How hard a thing do believers themſelves find it to believe this firmly and conſtantly, what a glorious repreſentation Jeſus Chriſt can make of ſuch vile creatures as we be in ourſelves, when he clothes us with his righteouſneſs? It is no eaſy thing for a true Chriſtian, when he is digging into the dunghill of his own heart, and lothing himſelf for all his abominations; at the ſame time to believe, that he ſtands accepted before the throne of God, as found and ſeen in Chriſt, clothed with Chriſt's garment of a ſpotleſs righteouſneſs, that no fault can be found with, even at the higheſt tribunal, nor any condemnation can come from thence to the happy man that wears it. *There is no condemnation to them that are in Chriſt Jeſus;* becauſe *it is God that juſtifieth* all that believe on him, Rom. viii. 1. 33, 34.

SERMON XII.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

I Am yet on the third thing in the matter of our Lord's prayer in this verſe. The firſt was, the deſcription of them he prays for: *Thoſe whom thou haſt given me.* The ſecond is, the bleſſing he prays for to them: *That they may be with me where I am.* The third is, the end for which Chriſt prays for this bleſſing to them. What ſhall they get by being with Chriſt where he is? What ſhall they do, and how ſhall they be employed? *That they may behold my glory which thou haſt given me.* That will find them work enough, and bliſs enough, to eternity. On this I propoſed two things to be handled. 1. The glory of Chriſt. And, 2. The beholding of his glory.

On the firſt of theſe, the glory of Chriſt, I have ſpoke a little on two heads. 1. Chriſt's glory as he repreſents God to men. 2. As Chriſt repreſents men to God. There are two moſt important queſtions that riſe in the mind of every ſerious man; and he is a ſinful and miſerable perſon that never found them in his own heart, and knows not how to anſwer them rightly. 1. How may a ſinful man ſo take up God, as to know him truly and ſavingly? And, 2. What way may God look upon a ſinful man graciouſly? Both anſwered one way. It is only in his Son Jeſus Chriſt. If we look on God out of Chriſt, we are confounded; if God look on us out of Chriſt, we are deſtroyed.

deſtroyed. We are not able to behold the glory of God, but in the face of Chriſt; and we are not able to avoid his wrath, unleſs we be found in Chriſt, and accepted of God in him.

Wherein Chriſt repreſents his church to God, how fit he is to make this repreſentation, and what Chriſt's glory is in making of it, I ſpoke of laſt day. This repreſentation that Chriſt makes of his church unto God, is for their acceptance with God; and that acceptance never fails, where this repreſentation is made. It is acceptance with that God that knoweth all things, and judgeth rightly of all things and perſons. How then can a juſt God accept a man that in himſelf is a ſinner, and therein do juſtly? A hard queſtion, that only is anſwered in the goſpel. It is, becauſe Chriſt repreſents a ſinner to God for acceptance; and this acceptance muſt be, where this repreſentation is made by Chriſt. 1. Becauſe Chriſt covers all that is ſinful and lothſome in the man, by his righteouſneſs. And, 2. By the ſame righteouſneſs, not only covereth his nakedneſs and deformity, but puts a beauty upon the man; though it is not in him, but in Chriſt, yet is on him by grace; as Ezek. xvi. 14. *Thy beauty was perfect through my comelineſs which I had put upon thee, ſaith the Lord.* By this imputed righteouſneſs of Chriſt put upon a believer in Chriſt, his own ſin is covered, and the believer ſtands clothed, and ſo is beautiful in God's ſight, in this gifted righteouſneſs, and is juſtly juſtified by God the Judge of all. See Pſal. xxxii. 1, 2. with Paul's comment on it, in Rom. iv. 6, 7, 8. *Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs, without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, whoſe ſins are covered. Bleſſed is the man to whom the Lord will not impute ſin.* A few remarks on theſe two ſcriptures, ſhall be all I ſhall ſay on the doctrinal part, and then proceed in application. The firſt thing I remark, is this: That the apoſtle names only thoſe

words

words of the Pſalmiſt that belong to his preſent purpoſe. He is handling the doctrine of the juſtification of a ſinner. This bleſſed doctrine he had taught in the preceeding chapter, with ſo clear a light, that all the darkneſs of hell will never be able to put out, or quench, in the church of Chriſt. This bleſſing, he teacheth, comes by the free grace of God, in and by the redemption made by Chriſt; and is given by God, and poſſeſſed by men, by faith in Chriſt's redeeming blood, without any intereſt of the works of the law therein. Chriſt indeed dealt with the law, and fulfilled all the righteouſneſs thereof, for our juſtification: but we have nothing to do with the law, in our dealing with God for our juſtification; but to come with its condemning ſentence in our guilty conſcience, that we may lay hold of Chriſt's righteouſneſs; which, as it fulfilled the law, when wrought out by Chriſt; ſo it ſprinkles our conſciences, when applied to us by his Spirit and grace, and when it is applied unto by us by faith. And thoſe two applications are inſeparable, and both the fruits of the ſaving grace of God. This doctrine Paul confirms by two inſtances, in two eminent ſaints, in this fourth chapter; Abraham before the law, ver. 1.---5. and afterwards in this chapter; and David under the law, ver. 6, 7, 8. Whatever difference there was in the diſpenſations they were under, (and there was a great one); yet there was none in the way of their juſtification before God. Both were by God's grace, without the works of the law, without work, without hire, without any glorying before God. Now, David had ſaid in Pſal. xxxii. 2. *Bleſſed is the man* alſo, *in whoſe ſpirit there is no guile.* But this pertaining to the bleſſing of ſanctification, though inſeparable from that of juſtification, (which is the apoſtle's diſtinct theme in this context), is therefore wiſely omitted by the apoſtle. A ſecond thing I remark, in comparing theſe two ſcriptures, is this: That whereas David lays the bleſſedneſs on the *pardoned man, the man whoſe ſins are covered, the man*

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to whom the Lord imputeth not iniquity; Paul tells us, that herein David *describeth the blessedness of the man unto whom God imputeth righteousness without works*, when he said so. David saith nothing of the *imputing of righteousness*, but only of the *not imputing of* sin. Paul teacheth, that the *not imputing of sin*, is the same with *the imputing of righteousness, and that without works* also. A few things will serve to clear this. 1. Every man's state before God, is as God judgeth and reckons of him. His account and reckoning of a man is always right and true; and it is always decisive and determining; for it is the highest Judge's sentence. Thus is it now, thus will it always be. This judgment of this supreme Judge concerning them, is always about sin, or righteousness. His condemning sentence is for sin; his approving sentence is for righteousness. *To clear the guilty*, and *to condemn the righteous, are both an abomination to the Lord*, in an earthly judge, Prov. xvii. 15. And who, without blasphemy, can charge the Judge of all the earth with it! Gen. xviii. 25. Every man therefore, even now, is in God's sight under a sentence, either of condemnation, because of sin; or of approbation, because of righteousness; that is, in the dialect of the Holy Ghost, hath either *sin imputed to him for condemnation, or righteousness imputed to him for the justification of life*, as Paul calls it, Rom. v. 18. 3. Sin and righteousness are contraries, and expel one another, and cannot consist together. Guilty, or not guilty, every one is, and must be in the eye of God, and at the bar of God's law and judgment. If guilty, then not righteous, and therefore condemned; if not guilty, then righteous, and therefore absolved and acquitted. This alternative, *sinful*, or *lawful*, reacheth to all our thoughts and actions; and thus are they judged by God, as contrary or consonant to the law, the rule. And also *guilty*, or *not guilty*, or *righteous*, reacheth to the state of all persons before God; and thus are we all judged and accounted

accounted of by the Lord, as we are under ſin, or under righteouſneſs. 4. Now when man is fallen, and there is nothing but ſin in man, and no righteouſneſs can be found in him, God hath provided a righteouſneſs without him, in and by which he may only, and may ſurely, and may juſtly, be juſtified before God. Of which we have been ſpeaking. This is that righteouſneſs of Chriſt, in which all believers on him ſtand accepted before God. It is imputed to them, and therefore their ſin is not imputed to them; and thus are they judged and abſolved at God's throne of grace in Chriſt Jeſus. So that, to conclude this, unleſs all that we are, all that we have done, be covered by this righteouſneſs; unleſs there be a reckoning of this righteouſneſs of Chriſt to us by God; ſin, our own ſin, will be imputed to us for condemnation. It is only this righteouſneſs that is juſtly precious in the judgment of God, and makes ſinful man accepted with him.

Inference 1. Behold here the wonderful grace of our Lord Jeſus Chriſt, in thus repreſenting his church and people to God. The apoſtle ſaith, 2 Cor. viii. 9. *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* He ſuppoſeth, that all true Chriſtians doth know Chriſt's grace: and juſtly; for God knows, and all men may judge them unworthy of that name, that do not know it. Chriſt's grace is a lovely theme to hear of, and to think on, by all that have taſted of it, and live by it. This grace ſhineth brightly in his repreſenting his people to God for acceptance. It was a great condeſcendence of his grace, to take the office of a repreſenter of his church. He knew his own divine dignity; he knew the vileneſs and unworthineſs of them whom he was to repreſent: yet neither of them hindred his chearful undertaking of this office. And as it was condeſcending grace in him to undertake it;

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ſo was it coſtly grace to him to go through with it, and diſcharge it. Bleſſed Jeſus laid out all his eſtate (to ſpeak ſo) to redeem the lawful captives of juſtice. Before they can be repreſented to God for acceptance, he muſt die, and ſhed his blood; and in his garments dyed with his own blood muſt he preſent himſelf as a perfected Mediator unto God, and in the ſame garments preſent his church to God for acceptance. This matter of our acceptance with God is not brought about by the prayers of Chriſt on earth, nor by his interceſſion in heaven: though we are apt to think, that ſuch prayers of ſuch a ſupplicant might do any thing. Yea, any thing but this: *Without ſhedding of blood, there is no remiſſion*, Heb. ix. 22. And no blood but Chriſt's goes for an atonement, Rom. v. 9, 10. He had no ſin of his own. But when he was charged with the ſins of his people, he muſt ſhed his blood as a ſacrifice for propitiation. When Chriſt ſtands thus charged at the bar of juſtice, he was not ſpared, but was dealt with as ſtrictly as another ſinner. When law and juſtice takes a ſinner by the throat, it ſaith to him, *Pay me that thou oweſt;* as Matth. xviii. 28. in the parable there. And this charge is ſtill on all that are out of Chriſt; though they are now deaf, and do not hear it. This charge is on all the priſoners in hell, "Pay your debts to "God, or no getting out of priſon." But this charge was only on Chriſt, "Pay what thou oweſt as ſurety "for a multitude of beggars and debtors. They have "nothing to pay; thou art rich, and able to pay. "Thou haſt undertaken to pay; and therefore full "payment muſt be made ere thou enter into glory, "and thy people be preſented to God with accep-"tance." And this charge Chriſt obeyed and anſwered, by which his church is ſaved. So great was his obedience to his Father's commandment, ſo great was his zeal for his own and his Father's glory, and ſo great was his love to his church, that he gave himſelf for it, Eph. v. 25, 26, 27. Now, as it is all

Chriſtians duty to behold this grace of our Lord Jeſus Chriſt, and it is their great advantage ſo to do; ſo the beſt find it no eaſy thing to believe it with application to themſelves, ſo as to ſay, as in Gal. ii. 20. *Chriſt loved me, and gave himſelf for me.* For when they ſee a little of themſelves, (and but a little is ſeen, and all bad), and a little of his glory, (and it is but a little of that that believers can ſee, with ſuch bad eyes as the beſt have, and in ſo dark and diſtant a place as this is where we are); then they find it hard to believe, that Chriſt will clothe their filthy nakedneſs with that garment of ſalvation wove out of his own blood and bowels; and in it preſent them to God's favour and love, and to all the precious fruits of it. But for as hard as it is, all the true worſhippers in the New Teſtament temple are bound to believe, that their great High Prieſt ſet over the houſe of God, doth repreſent them unto God for acceptance, far more really, (for that was but typically), and much more ſucceſsfully, than Aaron did Iſrael in the ſolemn day of atonement. But it is as truly, as commonly, ſaid, That ſuch as think believing eaſy, know not what believing is.

Inference 2. Here we may ſee the excellent way of our acceptance with God. We are accepted in his Son Jeſus Chriſt. The ſalvation we get upon our acceptance with God, and the bleſſed way in which this acceptance cometh, are equally to be beheld with wonder, and praiſe, and faith. This excellent way is the only way of a ſinner's acceptance with God. There was another way; but that was of the acceptance, not of a ſinner, but of a ſinleſs man, with God. But that is gone. In commending this only way now, I would have you conſider, that there have been two ways of man's acceptance with God, of God's making. One way was, that in the firſt Adam; that is paſt. The other is in the ſecond Adam; this ſtands, and will remain for ever. There is alſo another way, of man's making, that is neither in the firſt,

firſt, nor ſecond Adam. This is a dream that the greateſt part of mankind dream to hell in. They dream of it as long as they live; and when they die, and go to hell, they awake, and behold it was a dream: for neither the mourning of the law, nor the piping of the goſpel, awakens them out of it, Matth. xi. 17. And this way is by a ſinful man's own doing, and pleaſing God. Of each of thoſe a little.

1. The firſt way of man's acceptance was fixed in the firſt Adam, and in God's covenant with him. Obedience was required, and death threatened for diſobedience. But God graciouſly furniſhed him with endowments ſufficient for his work. The Lord by this way, did therein ſignify, that mankind ſhould ſtand accepted with him as repreſented by his covenant-head. So in Rom. v. 14. the firſt Adam is called *the figure* (or *type*) *of him that was to come*; that is, Chriſt. The apoſtle is, from ver. 12. to the end of the chapter, ſhewing vaſt unlikeneſs, yea, contrariety betwixt theſe two heads of mankind: in what each did; obedience and diſobedience: in what they brought in; the firſt man brings in by his diſobedience ſin, condemnation, and death; the ſecond man brings in by his obedience, righteouſneſs, juſtification, and eternal life: all as contrary as light and darkneſs, heaven and hell. How, and wherein is Adam then ſaid to be the figure, the type of Jeſus Chriſt? Is it not in this, that as the two were true men, and ſo they were ſingle perſons; yet they both were federal, covenant-heads, and repreſentatives of a great many; Adam of all his natural offſpring; Chriſt of all his ſpiritual offspring, given to him of the Father? And as the firſt Adam ſtood accepted with God in the righteouſneſs of his obedience; ſo did his poſterity ſtand on the ſame account. And if he had continued in his obedience, all his poſterity had been accepted in him: but becauſe he became by his fall a ſinner, the firſt Adam became thereby a deſtroyer, and brought in ſin and

death on all his poſterity, by the juſtice of the curſe of the broken covenant; and hath the guilt of ſin imputed, and the depraved nature which by his ſin he contracted, propagated unto all his poſterity. So that the beſt of ſaints is *conceived and born in ſin*, Pſal. li. 5.; and all are *by nature children of diſobedience, and of wrath*, Eph. ii. 3. So this way is quite unpaſſable. A covenant betwixt a holy God, and a dead defiled ſinner, was never intended by God: and it is diſhonourable to God's holineſs, and wiſdom, and juſtice, to imagine any ſuch covenant.

2. The other way of God's making, is, for the acceptance of ſinful men by his Son Jeſus Chriſt, and God's covenant with him for his redeemed offſpring. If our Father Adam had ſtood as God had placed him, there had been nothing required of us, or needed by us, in order to the inſtating us in the favour and friendſhip of God; whatever had been needful for our continuing in it. His obedience, if continued, would have entailed and conveyed that to us in our ſeveral generations. So now in Chriſt, the ſecond Adam, the favour of God was bought for us by him, (for it was loſt by the firſt Adam); it ſtands in him, and is conveyed to us through him, when *the law of the Spirit of life in Chriſt Jeſus, doth make us free from the law of ſin and death*, Rom. viii. 2. Thoſe are all the ways of God's making. But,

3. There is a way of man's making and deviſing, (as fallen man is full of fooliſh inventions); and it is this, to obtain God's favour by their own doings and obedience. The Lord never put any to this, though many think that he hath put all men to it. There never were but two ſinleſs men in the world; Adam and Chriſt. The obedience God required of Adam was not to inſtate him, and bring him into God's favour and friendſhip; (for that he was created in): but it only was to continue him in it, and to convey the ſame friendſhip with God unto all his poſterity. But how to regain God's favour when loſt by ſin, what

what way to make up the breach when made, Adam did not, could not know it, till God revealed it after his fall. So Christ's work and business in the world, was not to obtain God's friendship for himself; for he from eternity was the Son of his Father's love, and his Father's everlasting delight. As man, when conceived in the womb of the virgin, he was *that holy thing that was to be born of her*, Luke i. 35.; and while he lived in the world, he *always did those things that pleased his Father*, John viii. 29. As to his office of Mediator, he was installed in it most honourably, and glorified by it, Heb. v. 5. His discharge of it was *the pleasure of Jehovah*, Isa. liii. 10. He made it *his meat to do the will of him that sent him, and to finish his work*, John iv. 34.; *was straitened*, pained, *till his baptism*, in his own blood, *was accomplished*, Luke xii. 50.; *desired with desire to eat his last passover*, Luke xxii. 15. After that, he appointed his supper for a memorial of his death, and for an ordinance-seal of that new testament which he was the next day to confirm and ratify by his blood. And when all this is done, he opens his heart in love to his disciples about his death, and the good they should get by it in his absence; with a firm promise of their happy meeting again, in a better place and state than he either found or left them in, in John xiv. 15, 16. And last of all, he opens his heart to his Father, John xvii. 4. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* When all things stood thus betwixt Christ and his Father; what need then was there of all the heavy sufferings which he was put to, and which he must endure, as he often told them before? That necessity he was under of suffering, was from this, That *he came to give his life a ransom for many* Matt. xx. 28.; and *was verily fore-ordained before the foundation of the world, to redeem his people with the price of his precious and spotless blood*, 1 Peter i. 19, 20.

But this invention of man's heart, in seeking God's favour

favour and acceptance by their own works and doings, is not only not appointed by God, and never ſucceſsful to any man, (for *that no man is juſtified by the law in the ſight of God, it is evident*, Gal. iii. 11.; but no evidence is convincing to a blind and proud legaliſt); but alſo this way is a perverting of both the ways of God's appointment. If they will be for God's old way with Adam in innocence, then they muſt be ſinleſs, and in God's friendſhip, as he was; they muſt have all the abilities Adam had for obedience, to maintain that friendſhip. But though ſinful man be proud and vain, yet none have the forehead to pretend to innocent ſtanding Adam's covenant-ſtate and ability. As for the only way of regaining God's favour by Jeſus Chriſt, this new and wicked way overthrows it: *For if righteouſneſs come by the law, then Chriſt is dead in vain;* and Paul ſhould *fruſtrate the grace of God*, if he ſought to *live by the law*, Gal. ii. 19,---21. But the unbelieving world runs after this invention: for they are too poor to anſwer the exact perfect holineſs of God's true law, and too proud to ſubmit themſelves to the righteouſneſs of God. They do as the cunning knave did, Luke xvi. 3, 4. they cannot dig with old Adam, and to beg of the ſecond Adam, they are aſhamed; and therefore ſtrive to live by tricks and cheating. But God is not mocked. And thus multitudes periſh, not only in the Heathen and Antichriſtian world, but in that that is called Chriſtian: For this damnable error is natural, and is in the heart of every one that is an unbeliever, profeſs what he will in words and principles.

But the only goſpel-way of ſinners acceptance with God, by the repreſentation that Chriſt makes of them unto God, hath theſe things to commend it above God's firſt way with Adam and his ſeed in the firſt covenant.

1. In that it is a moſt glorious way of acceptance, far higher and better than what Adam had while he ſtood, or than his poſterity would have had if he had ſtood.

ſtood. For, on this ſuppoſition of Adam's ſtanding, ſin had indeed been kept out; but the acceptance continued to Adam and his poſterity, had had no better and nobler foundation than that of the obedience and righteouſneſs of a creature, a mere man. But now believers in Chriſt ſtand accepted of God, in the obedience and righteouſneſs of Chriſt, who is *God over all, bleſſed for ever:* ſo that every one of them may ſay, as Iſa. xlv. 24. *In the Lord have I righteouſneſs and ſtrength.* I own that this way ſtops all glorying in ourſelves; but it is fitted for raiſing, and keeping up eternal glorying in the Lord, 1 Cor. i. 29,--31. It is not the leaſt, but the greateſt, rather, of the honour of the crown of glory in heaven, that the crown itſelf, and the kingdom, and the heirs of it, were all bought with the blood of the Lamb; and that their title to it now, and their poſſeſſing of it to eternity, hath no other, nor lower foundation, than the righteouſneſs of God, the righteouſneſs of a man, who is *the Lord our righteouſneſs*, Jer. xxiii. 6. And thus God's *Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation.* Iſa. xlv. 17.

2. This way is a more ſafe way and ſure than Adam's way, or God's old way with Adam. The uncertainty of that way was ſeen in the event quickly. The ſtock of mankind was all in his hand: he was furniſhed with ſufficient grace to keep him ſtanding, (his caſe is enough to make us hate the popiſh diſtinction, and ſenſe, of ſufficient and efficacious grace, with reference to fallen man); but he was but a mere man, and was left to the freedom of his own perfect will, (enough to diſgrace the falſe name of free will in a ſinner, a ſlave to his will and luſts, and a *captive to the devil at his will*, 2 Tim. ii. 26). But it pleaſed God (and againſt that no man ſhould reply) not to give him eſtabliſhing, preſerving grace. It ſeemed fit unto God, that eſtabliſhing grace ſhould only be diſpenſed in and by Jeſus Chriſt, who was to reſtore fallen man, and to be the head of *a new and better*

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covenant, of which Chriſt is Mediator, which was eſtabliſhed on better promiſes, Heb. viii. 6. Eſtabliſhing grace was given to the ſtanding angels. Chriſt is their head, Col. ii. 10.; and they are called *elect angels*. 1 Tim. v. 21. Now, if it had been aſked Adam, or an angel, concerning him, How long ſhall Adam ſtand in God's favour? the only anſwer could have been, As long as he is obedient to his maker and covenant-party. Aſk again, How long ſhall Chriſt the Mediator ſtand in God's favour? It is anſwered, For ever: and it is impoſſible it ſhould be otherwiſe. But if it again be asked, How long ſhall a believer in Chriſt, whom Chriſt hath repreſented to God for acceptance, how long ſhall he ſtand accepted? this hath ſeveral anſwers, but only one good one. And that is, A believer ſtands always accepted with God, as long as Chriſt is accepted with God as the repreſenter. As long as the believer is repreſented by Chriſt, ſo long continueth his ſtate of acceptance with God. Adam, in his firſt ſtate, had all grace but eſtabliſhing grace, in his good ſtate. The elect angels had it, and thereby ſtood, and do *always behold the face of Chriſt's Father which is in heaven*, Matth. xviii. 10. They need no other grace, but eſtabliſhing grace to keep them well, when they were well. But Adam fallen, and all his offspring, need reſtoring grace to make them well, and more grace to make them better, and preſerving grace to keep them unto the heavenly kingdom. All this grace is out of Chriſt's fulneſs, and ſecures the happy ſtate of all that are in him.

3. By this way of our acceptance with God in Chriſt, a greater bleſſedneſs cometh unto men than could have come by Adam if he had ſtood. The firſt mention of eternal life, is made after his fall, Gen. iii. 22. It is indeed a deep and dark text; but that I named it for, is, That in it, *living for ever*, is firſt named, which afterwards is ſo frequently promiſed in Chriſt

Chriſt to his church. To this that plainly relates, Rev. ii. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.* We need not trouble our heads about the extent of the bleſſings in the firſt covenant of God with Adam, and mankind in him. The Spirit of God ſpeaks very little thereof: and that wiſely; for why ſhould he reveal bleſſings which no man was to partake of? But what is plainly revealed, is, that this covenant was utterly broke by Adam's ſin; and by that breach, guilt, and wrath, and death, came in upon the world; for which the only relief is by Jeſus Chriſt. The firſt dawning of which our firſt parents ſaw in that firſt goſpel, Gen. iii. 15. and expreſſed their faith of it in that worſhip which was appointed them, Gen iv.; and they did recover the favour of God by this new way and covenant, which they had loſt by their ſin under the firſt. There was doubtleſs ſomewhat ſingular in that communion with God, which our parents, and Abel, and who elſe of mankind were then born, had, that is called *the face of the Lord*, Gen. iv. 14. and *the preſence of the Lord*, ver. 16. that the reprobate Cain counted it his miſery and puniſhment to be baniſhed from: for he thought, that when he was caſt out of God's preſence, he was alſo caſt out of God's protection; and then was afraid, leſt every man or beaſt might prove his executioner: and therefore God gave him a paſs and a protection; which it is like was all he ſought, or got. But now in Chriſt Jeſus, and on the account of his righteouſneſs, not only all the curſe of the firſt broken covenant is removed, but greater bleſſings are conveyed to us, and beſtowed on us, and a better paradiſe provided for us, than that which Adam ſinned in, and was driven from. He ſinned in it almoſt as ſoon as he was put in it; and was driven out of it as ſoon as he had ſinned: and both of them concern and affect all us his poſterity, as much as they did him. Sinners we are in and by his ſin, and caſt out of God's favour in and by his being caſt

out; and there is no relief for us but in Jesus Christ. But this relief is with vast advantage, Rom. v. 12,---21.

Examine then your hearts, how they stand affected towards this new and living way to the holiest of all by Jesus Christ. It is a good rule for one to judge his own state by; even by his true, fixed, and approved thoughts of Jesus Christ, as the only way to God's favour and friendship, 1 Cor. v. 23, 24. 1 Pet. ii. 7. How blind must that man be, who hath hopes of heaven, and hath no hearty savour and relish of God's only way to heaven? If men mind heaven, and seek it, and hope for it in ways of their own devising, they are never a whit the nearer to it, nor the surer of it. That you may not be deceived now, and disappointed wofully at last, I would shew you some thoughts of mens hearts, that are common, sinful, and dangerous; that ye may beware of them.

1. Some say within themselves, and it may be to God too, "O that God would accept of me of his "great mercy, and look graciously on me!" And is not this a good wish? Is it not a frequent prayer of saints in the word? and is it not to be still used by all? Yes: all this is true. But it is only good when it is well meant: in many it is ill meant; and therefore is a faulty wish. All the mercy of God flows to men only in and by Jesus Christ. If Christ be forgot in your prayers, you can never put up one good one, nor get a good answer. The mercy of God without Christ, is a dream that the greatest part of the world dream to hell in; and all the while think they are in the right road to heaven. How oft have you heard, that there is no God to be savingly known, and rightly worshipped, but in Christ? and that there is no saving mercy to be found from God, but in Jesus Christ?

2. Some say, and think they say better, "O that "God would make me perfectly holy, that I may be "accepted of him!" Is not this a brave desire and prayer?

prayer? True holineſs is indeed an excellent bleſſing; a main part of the image of God in ſtanding Adam, utterly loſt and defaced in fallen man, renewed again by Jeſus Chriſt in regeneration, and perfected in heaven. The ſtudy of holineſs is an excellent ſtudy, and a ſtudy for all our days. We ſhould be ſtill perfecting of it. 2 Cor. vii. 1. but cannot in this life be perfect in it, Phil. iii. 12. Perfect holineſs is an excellent aim and deſign, and is in the heart and eye of every one that is truly holy. Diligence, and continuance in it, and to grow in holineſs, is a ſaint's beſt exerciſe; and ſucceſs therein his choiceſt mercy. The holieſt man on earth is ſurely the happieſt man on earth: and the perfection of holineſs in heaven, is a neceſſary conſtituent of the happineſs of heaven. A patron of ſin, a deſpiſer of holineſs, and he that deſires but a little of it, hath not the Spirit of God. But for all this, there may lurk ſome evil thing in this wiſh for perfect holineſs. To ſearch it out, I would name a few things to you. 1. There is no true holineſs but what is from Chriſt, who is *made of God unto us ſanctification*, 1 Cor. i. 30. None are ſanctified but *by faith in him*, Acts xxvi. 18. It is Chriſt's image in them. All the moral virtues of the Heathen, for all their ſplendid luſtre, had not any bit of true holineſs in them. And ſo is it as to the morality that is ſo prized and praiſed by many. 2. As all that are truly holy, would fain be perfectly holy, (for no man is void of this deſire, but ſuch as would ſin more, and love ſin); ſo no man is truly holy, but he hath a mean and low eſteem of his own holineſs; and the moſt happy proficient in holineſs, is ſurely the humbleſt ſaint. 3. Whenever holineſs is ſought to recommend us to God's acceptance, without faith in Chriſt, there is no holineſs in that deſire, nor will it ever be granted. For in this caſe the language of the heart is, "O that I "were ſo holy, that I might not need Jeſus Chriſt!" What an ungodly wiſh is this? I hope you all abhor the thought of it.

3. It is alſo common with many to ſay, "O that "God would accept of me, and my good works and "duties, for Chriſt's ſake!" Many poor creatures take pains to do all they can in obeying God's will; and when they find it is but little they do, and that alſo full of ſinful mixture and imperfection, then they bring in Chriſt to help them out. But this is to abaſe, and to affront Chriſt: for Chriſt was never appointed to help men under the firſt covenant of works; but only to bring them out of it; and then ſave them by the new and better covenant, wherein the Mediator doth all the redeeming work for them by himſelf alone; and by his Spirit given them, works in them what is pleaſing in his ſight. But this carnal wiſh of having our works accepted for Chriſt's ſake, ſaith, 1. That the man thinks he can do ſomething (and that is no ſmall thing in this vain man's eyes) without Chriſt; contrary to the well-known word of his, John xv. 5. *Without me ye can do nothing*, ſpoken to, and of them that were in him: and much more may it be ſaid of them that are not in him. Yet there is hardly to be found a natural man, who thinks not but that he can do ſomewhat that pleaſeth God, and may further his acceptance with God: but becauſe it is not ſo much and ſo good as it ſhould be, he would have help from Chriſt to make it better, and more effectual with God. But the bottom of all this is ſelf. 2. Chriſt's righteouſneſs was not wrought out by him, and tendered to men in the goſpel, as a clout, or patch, or ornament, to be put upon any one part of the ſhameful nakedneſs and deformity of a ſinner, but as a perfect and entire garment for covering all. So that they that have it all on them, have none of it; and he that received it not at all, and doth not truſt alone to Chriſt's righteouſneſs, as to the only ſcreen from the holy juſtice of God, and the only ornament of beauty in God's ſight, is ſtill ſtout-hearted, and far from righteouſneſs. 3.

The

The acceptance of our ſervice and obedience to God, is indeed a precious thing, and much deſired by all ſincere Chriſtians; but the way it is got, is little known by many that ſeem earneſt for it. The Lord's way is this: Firſt, by Chriſt, and union with him, the believer's perſon is accepted of God; and then through Chriſt the fruits of his faith (as all true good works are) become accepted alſo. So in the beginning of the world, Gen. iv. 4, 5. when the two brothers offered their ſacrifices, and both to the Lord, to the ſame true God, and the offerings in themſelves lawful, and afterwards by the written law were required; yet it is ſaid, that *the Lord had reſpect to Abel, and to his offering; but unto Cain and to his offering he had not reſpect.* Wherein lay the difference between their offerings? Heb. xi. 4. *By faith Abel offered unto God a more acceptable ſacrifice than Cain; by which he obtained witneſs that he was righteous; God teſtifying of his gifts: and by it, he being dead, yet ſpeaketh*, or *is ſpoken of.* And from diſtinguiſhing grace, as Abel was received and accepted: ſo Cain was enraged, and turned a murderer of his brother, 1 John iii. 12.; which made Luther ſay, that Cain hath been murdering Abel in all ages, to this day; that is, the zealots for the righteouſneſs of works, do ſtill hate and perſecute *the heirs of the righteouſneſs which is by faith*, as Noah is called in Heb. xi. 7.

But the only right breathing of the heart of one that truly knoweth and believeth this truth, That Chriſt is the only repreſenter of his people unto God for acceptance, is that of Paul, in Phil. iii. 8, 9, 10. and it is in three things. 1. That he *might win* or *gain* Chriſt, ver. 8. Then he counts he is rich enough, and deſpiſeth all loſſes, for this gain. 2. That he *might be found in Chriſt*, ver. 9. As if he had ſaid, "I know the day is coming, when God the judge of "all will find out every man, and me alſo. My de- "ſign and deſire is, that *I may be found in Chriſt;* "and then I am ſure I ſhall be found in peace."

But

But how would he be found in Chriſt? *Not having mine own righteouſneſs, which is of the law,* (I am afraid and aſhamed of appearing before God in it); *but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith;* that righteouſneſs which is of God's providing and accepting, that which is of Chriſt's working out, and which is applied and put on by faith. It is this righteouſneſs the apoſtle deſires to be found in, in order to his acceptance with God; and ſo will every perſon do that hath that ſpirit that Paul taught this doctrine by. 3. *That I may know Chriſt, ver.* 10. "If I win Chriſt, I am rich "towards God; if I be found in him, I am ſafe; if "I know him, I am wiſe to ſalvation." Bleſſed is that man or woman that feeleth in his or her heart, ſomewhat of that deep humility, ſtrong faith, and warm love, which wrought in Paul's heart, when he, by the Holy Ghoſt, wrote theſe words. Then they would be plainly and eaſily underſtood. But when men know and feel nothing of themſelves, and of their own unrighteouſneſs, nor of Chriſt, and of his righteouſneſs, and no Chriſtian ſhould wonder at ſuch mens blundering about, and miſtaking of ſuch evangelical expreſſions of faith in Jeſus Chriſt, which ſhine as day to an exerciſed believer; while the unbeliever, though a maſter in Iſrael, can ſee no light in them, but *gropes, as if he had no eyes, and ſtumbles at noon-day, as in the night;* as it is ſaid in Iſa. lix. 10.

So much for the two inferences from this doctrine.

I would now further apply this truth in two exhortations; one to unbelievers, and another to believers.

Exhort. 1. Unto unbelievers. Who are they? By unbelievers, we mean ſuch as never had any buſineſs with Chriſt, to obtain by him acceptance with God for themſelves. He is an unbeliever, call him by what name you will, that never employed Chriſt for repreſenting him unto God for acceptance. Of ſuch there are many ſorts; paſſing what hath been ſaid of ſome, that ſeek the acceptance of their works, not of their

their perſons. Some beg communications of grace and mercy from God, and uſe not God's way of giving all, in and by Jeſus Chriſt. Some beg the pardon of their ſins, and the waſhing away of their defilements; but do not aſk this, How ſhall a ſinful man ſtand ſo beautiful in God's eyes, as that God may look on him, and not be angry; may look on him, and love him? That ſort of pardon that many ſeek, is never given; and if given, would not anſwer the end. A mere pardon of ſin, (if it were poſſible), without a garment of righteouſneſs upon a man, might deliver him from wrath and hell; but would not make him lovely in God's eyes, nor intitle him to eternal life: for it is *grace that reigns to eternal life through righteouſneſs;* and that *grace*, that *reign of grace*, that *righteouſneſs*, and that *eternal life*, are all by *Jeſus Chriſt our Lord*, Rom. v. 21. But true goſpel-forgiveneſs, and the imputing of Chriſt's righteouſneſs, are inſeparable and indiviſible.

Of thoſe unbelievers are ſpecially three ſorts. 1. The ſecure, ſleepy unbelievers; ſuch as have no heart concern about this matter; and never think in earneſt how they ſhall ſtand accepted of God; nor of Chriſt's concern in procuring it, nor of their own concern in obtaining it by him. Such men are much like to that great man, though a blind Pagan, in Acts xxv. 19. *They had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.* Little did that poor Roman know, that he muſt periſh for ever, if he knew not this Jeſus, and the virtue of his death, and the power of his reſurrection. As indifferent and careleſs are many ſinners this day, that when they hear of Chriſt, and of the neceſſity of his righteouſneſs to ſinners for their acceptance with God, they are ready to ſay, That they are certain hard queſtions about things and perſons that they have no concern with. Whether Jeſus was dead or alive, whether the Jews or Paul was in the right; all was alike

to

to Feſtus. So to many now, Whether a ſinner can weave and work for himſelf a garment to ſtand accepted with God in? or, Whether he muſt have one made for him, and given to him by Jeſus Chriſt, or periſh for ever? are counted but queſtions for miniſters and ſcholars, and ſuch as they have different and contrary opinions about. And the careleſs unbeliever troubleth not his head about them; and that only becauſe his heart never felt the weight of ſin, and the vaſt concern of eternal ſalvation. All ſuch are groſs unbelievers. They may ſometimes aſk what miniſters, what Chriſtians think of them; but never this, "What doth God think of me? How ſhall I ſtand "accepted before him?" Aſſure yourſelves, that all other cares, concerns and inquiries about yourſelves, are mere trifles in regard of this; and that all ſuch perſons are but triflers in religion, pretend and profeſs what they will, who mind not ſalvation in the firſt place, as the one thing needful, Matth. vi. 33. and Luke x. 42.

2. There are awakened and rouſed unbelievers, like many of John Baptiſt's hearers, whom he wondered at: Matth. iii. 7. *O generation of vipers, who hath warned you to flee from the wrath to come?* Such men come to know, and feel, from the light and power of God's word, 1. That their eternal ſtate and lot ſtands in God's judging; that ſo it will and muſt fare with them to eternity, as they are accepted or not accepted with God. 2. That man comes to know, that as yet there is nothing in him to procure this ſo neceſſary acceptance with God; yea, he ſeeth, that this God, in whoſe hands is his eternal lot, is many ways provoked to wrath againſt him for all his ſins. In this condition, the native ſhift that all men take, is a new courſe of obeying, and doing the beſt they can, not knowing Jeſus Chriſt. They take the firſt water, and next at hand, to waſh away the filth that is upon them; but, alas! their filth increaſeth by this waſhing; their ſoul-diſeaſe grows upon them by

by this washing; their soul-disease grows upon them by false means of cure. There is no physician for sick souls, but Jesus Christ; no balm for a wounded conscience, but his blood; no washing from sin, but in it; none recover of the mortal disease of sin, but his patients.

3. There are desponding, despairing unbelievers. And there are of them at all times, and in greater numbers than many are aware of. This sad frame riseth thus. 1. By clearer discoveries of the holiness and purity of God, and of the righteousness of his holy law. 2. By further discoveries of their own vileness and sinfulness; when they see sin within them, sin without, sin round about them; and that they are under sin, Rom. iii. 9.----19.; as a man may be said to be full of the sea, when he is cast into the midst, and lieth at the bottom of it. 3. A discovery of utter impotence to do any thing to help himself out of this woful plight. He hath tried many ways, and all ineffectual. Thus when a sinner seeth a holy God threatening ruin, feels conscience condemning him as deserving ruin, and all refuge failing him; in this case despair is natural, and would be the result of all sound awakenings, if the Lord's mercy in Christ do not interpose, and discover itself in this extremity. It is no sin for the damned in hell, but their great misery, to despair of ever getting out; but it is their sin to blaspheme God. But for a sinner out of hell to despair, is a grievous sin, but too frequent: Ezek. xxxiii. 10. *If our sins and our transgressions be upon us, and we pine away in them; how should we then live?* "If we be so guilty, and God be so exact upon us by his judgments, must we not perish?" Nay, saith the Lord, Turn to a gracious God, and live. Unto such despairing unbelievers I have nothing else to say, but what Paul and Silas said to one in this case, Acts xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* And to back this exhortation to

ſuch, I would recommend four things to be conſidered by them.

1*ſt*, Conſider how greatly Jeſus Chriſt is accepted with God and his Father. You may think, that this is remote from your concern; but it lieth nearer than you are aware of at firſt view. He is highly accepted and beloved of God, not only as his own Son, but as our Saviour: Iſa. xlii. 1. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth.* It would be a great encouragement to faith on Chriſt, to think what a great favourite in heaven Chriſt is; how graciouſly, yea infinitely, he is beloved of his Father. His perſon, his office of Mediator, his performances, his actions, his ſufferings in that office, are all of ſweet-ſmelling ſavour before God. Unbelief hath in its root, low, mean, and ſorry thoughts of all theſe. Say then, "How vile and abominable "ſoever I be in God's ſight, yet Jeſus Chriſt is pre-"cious in his ſight with whom I have to do."

2*dly*, Conſider how great the acceptance with God is, that Chriſt doth procure to ſinners whom he undertakes for. Many have found it, and ſuch know it beſt: but it is but little that the beſt of them can tell of it: and what the goſpel declares of it, believers themſelves rather admire at, than fully know, or firmly believe. If you have not found it yourſelves, believe others have got this acceptance.

3*dly*, Conſider how many Chriſt hath made highly accepted with God, who were juſt ſuch as you be; as unworthy and vile as you are, or can think yourſelves to be. What were the Corinthians of whom the apoſtle ſpeaks, 1 Cor. vi. 9, 10, 11.? If the Holy Ghoſt had not written it, we would be aſhamed to read over ſuch a bed roll of abominations: *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.* (If it be ſo, what then ſhall become of them?). *And*

ſuch

ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. Every inſtance of Chriſt's grace on great ſinners, (and every age is filled with many of them), ſhould be an encouragement to every ſinner to put in for a ſhare of the ſame grace whereof Chriſt hath ſo great an abundance, and as great a good-will to ſhow it.

4thly, Conſider that Jeſus Chriſt never refuſed any ſinner that employed him to do this great buſineſs with God for him. It is his proper office, he hath given his word and promiſe for it, John vi. 37. and vii. 37. And he hath been as good as his word to all that ever truſted in him; none of them were ever put to ſhame, Rom. ix. 33.

Let therefore hope come in, and ſpring up. Say, "Though I ſee myſelf vile and loſt as ever ſinner "was, or can be, out of hell; though I can do no-"thing to relieve myſelf; yet there is help in Chriſt; "many have found it. I am commanded by God to "come to him, and to the Father by him; and there-"fore I will try and truſt Chriſt in my forlorn ſtate." Do ſo, and you ſhall proſper. Chriſt will undertake your cauſe and concern, and you ſhall quickly find the bleſſed fruits thereof. I ſhall conclude with an alluſion to that paſſage in the goſpel, Matth xiv. 22. 30. and Mark vi. 46----51. wherein we read, that Chriſt did ſend, yea conſtrained his diſciples to go to ſea without him. They meet with a contrary wind in this commanded voyage, and toil all night to little purpoſe. Our Lord knew their difficulty; and not only remembered them on the mountain at land, but made them a viſit at ſea, and that *walking on the ſea*; and, doubtleſs, he that made both ſea and land, could uſe either of them as he pleaſed. His *diſciples ſaw him, and were troubled, ſaying, It is a ſpirit. They all ſaw him*, as in Mark vi. 50. *and were troubled*; for none of them knew him, but all miſtook him, *and cried out for fear*; till he ſaid, *Be of good cheer, it*

is I, be not afraid. On this Peter, always a forward diſciple, ſaid, *Lord, if it be thou, bid me come unto thee on the water.* Chriſt giveth the command, *Come.* Peter obeys: but *when he ſeeth the wind boiſterous, he is afraid; and begining to ſink, he cried, ſaying, Lord, ſave me. And immediately Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?* Chriſt ſaved him, and then rebuked him for his unbelief. Is not your condition ſomewhat like this? Chriſt cometh to you as on the waters, in the night, and in a ſtorm; you are afraid of him: he calls you by the goſpel to come to him; you eſſay it, but the winds and waves fright you. Cry to him, *Lord ſave me.* Aſſure yourſelves, that he that calleth you, will hear your drowning, dying cry; will ſtretch forth his hand, catch you, and ſave you; and then chide you kindly for your unbelief: yea, you will then chide yourſelves for it, when you find (and find you will) that Chriſt is more merciful than you did or could imagine. How vaſtly doth the firſt experience of Chriſt's grace ſurpaſs all the deſires and expectations of the firſt adventures and adventurers, upon Chriſt's tender heart, and on his mighty ſaving arm!

SERMON

SERMON XIII.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

YOU have heard, that this is the third thing in the matter of Chriſt's prayer that I have been ſpeaking to. Wherein I propoſed to ſpeak to two things: The glory of Chriſt; and his people's beholding of his glory. In ſpeaking to the firſt of theſe particulars, I did confine my diſcourſe unto Chriſt's glory, as he repreſents God unto his people, to be ſavingly known by them; and as Chriſt repreſents his people unto God, to be graciouſly accepted by him.

It is to the latter of theſe I have been ſpeaking; and have made ſome entrance upon the application thereof, which I would now proſecute. Laſt day I ſpoke to unbelievers; the true name of many, who will never own it, till they *get their portion with them*, Luke xii. 46.; unleſs the Lord open their eyes to ſee their diſeaſe, and ſtretch forth his hand, and heal it. Faith is wrought, and acteth, where unbelief is ſeen, and bewailed, and prayed againſt. Mark ix. 24. *Lord, I believe, help thou mine unbelief*, ſaid a new-begun man in faith. I ranked unbelievers into three ſorts. 1. The ſecure and ſtupid unbeliever, that never ſaw and felt any quarrel betwixt God and him, nor any neceſſity of Chriſt as a peace-maker. 2. The awakened and rouſed unbeliever, who begins to open his eyes, and to ſee the importance of ſalvation, the danger

danger of God's wrath, and the bad ſtate he is at preſent in. Such people, unleſs God's Spirit work true faith in them, do naturally betake themſelves to themſelves for relief. That great word ſpoke by the jailor, Acts xvi. 30. *What ſhall I do to be ſaved?* however it was meant by that diſtreſſed ſinner, it hath been by many as much miſtaken as the apoſtle's anſwer to it in ver. 31. The true meaning is, "I am "a loſt undone creature, and have no help at home; "if there be none abroad, I am quite undone." And they take theſe words in vain, that uſe them, while they vainly and proudly think, they can do ſomething, if they did but know it. 3. There are diſcouraged, deſpairing unbelievers, that know that they are in a bad caſe, and cannot believe that it can ever be altered to the better. A very great ſin, and too common. Many live, and die, and periſh in deſpair, that go not down to the pit roaring. We think their caſe ſad, that die in expreſſions of deſpair; and their caſe yet worſe, that deſtroy their own lives in deſpair. And indeed this laſt caſe is exceeding dreadful, if they are themſelves, and are not diſtracted. As to the former, there may be more charity due to ſuch as have given good proof of their faith in their lifetime, though they die in a cloud, and utter heavy unbelieving complaints. Of which ſort, I have heard of a Chriſtian near death making a heavy complaint of the Lord's withdrawing from him in that ſeaſon of his greateſt need; and ſaid, he "did not think that "ever the Lord did ſo with any of his children." The wiſe and happy miniſter to whom he made this complaint, gave him this anſwer: "Know ye not that "thus it was with the Son of God, when, on the "croſs, a little before his death, he cried out, *My* "*God, my God, why haſt thou forſaken me?*" Which words were ſo bleſſed, that the ſtorm ceaſed, and the good man died in peace. But there is a ſilent deſpair in many unbelievers, that goes along with them many days and years, and they periſh in it without noiſe or com-

complaint. They inwardly think, that their ſtate is bad, and they have no hope that it will ever be better. It is like an inward wound, that a man may bleed to death of, as well as of an outward one. But can Satan and unbelief prevail to that degree in a man not in hell, as to make a periſhing ſinner look on Chriſt's ſaving gracious face, and ſay, "Either thou "canſt not, or will not help me?" No; Chriſt is ſurely out of that ſinner's eye in whoſe heart deſpair hath the dominion. A glance of Chriſt's glory as a Saviour will expel deſpair, and beget and nouriſh faith in him. Never did a ſinner ſee Chriſt's face, but he looks for ſome good from him, and that not a little alſo; and that never in vain.

Exhort. 2. That which remains, is to give two exhortations to believers; though one of them will take up our time now. As I told you in the former exhortation who were unbelievers, ſo now I would tell you who are believers, that the exhortation may be rightly taken, and not ſnatched at by them to whom it doth not belong. By a believer in Chriſt, I mean a man that doth in heart and in experience know theſe two things. 1. He hath ſeen ſo much of the holineſs of God, and ſtrict purity of his law, and hath ſeen ſo much of his own vileneſs and impotence, that he doth deſpair of ever making himſelf accepted with God by any thing he hath or can do. And this ſort of deſpair (if we may give ſo ill-ſounding a name to ſo good a thing) is ſo far from being inconſiſtent with true faith, that no true faith in Chriſt can be, or be acted, without it. That ſinner that hath any hopes of getting matters betwixt God and him mended without Chriſt, will never, and can never believe on Jeſus Chriſt. 2. A believer is one that hath ſo heard and ſo believed God's record concerning Chriſt in the goſpel, and his ability and good-will to ſave ſinners, as voluntarily and deliberately to lodge all his acceptance with God for ſalvation on Jeſus Chriſt alone. He ſeeth it to be his only ſhift, and a good one too.

Unto

Unto such believers I would give these two exhortations from the doctrine. 1. Study in the light of the word, and by the eye of faith, this glory of Christ in representing his people to God for acceptance. 2. Improve this truth by the activity of the same faith.

Exhort. 1. Study and behold the glory of Christ in representing his people to God. None see it once, but they will desire to see it again and again, and more and more of it. None see it rightly, but they wonder and admire at it; that not only our salvation is brought about by this representation, but that Christ's glory is great in making of it. Whenever a man seeth any thing of the glory of God, before whom the representation is made, any thing of the vileness of the persons represented, the divine dignity of Christ the representer, and the great acceptance the represented by him obtain of God; then will the man stand amazed, and cry out, "O the depths of "grace in saving lost man!" See Heb. i. 3.; where the apostle teacheth us three things concerning Christ; what he is, what he did, and what he got. He is *the brightness of his glory, and the express image of his person*, (of God the Father's glory and person), *and upholding all things by the word of his power.* The whole creation oweth its original to him, and is preserved by him, and his powerful word. Who can doubt his Godhead, that believes that these, and many such expressions, are indited by the Spirit of truth? Who would think what follows? This divine person, this equal with the Father, this creator and upholder of all things, when he comes into the world, what is his business? what doth he? *He by himself purged our sins.* His work was about sin and sinners, to purge sin, and to save sinners. Observe the phrase. It is not said, *by himself he made the world;* but only, that *God made all things by him*, ver. 2. It is not said, that he *by himself upholds all things;* but only, he doth

doth it *by the word of his power.* There is no need of the interposing of himself, or of his person, (if I may use the word); his word of command was enough to do both. But when our sins are to be purged, a word of power was not enough: himself must come in, and be a sacrifice; as Heb. ix. 26. *He appeared to put away sin by the sacrifice of himself.* Nothing less was needful, nothing less craved by God offended by sin, nothing less offered by the Saviour of sinners. In and by this purging our sins, how low is this divine person the Son of God brought! But what became of him when he had done this work? *He sat down on the right hand of the Majesty on high.* He is high in his divine person was brought low in his work, and is exceedingly exalted when he had done it; as in Phil. ii. 6---11.

In order to the raising of your thoughts about this glory of Christ in representing his people unto God, I would offer you, 1. Some generals about it; 2. Some particulars in this chapter to the same purpose.

First, The generals about it shall only be these two. 1. Divine counsels about it. 2. Divine acts about it.

1. Divine counsels about this. It was the eternal purpose of God to have a remnant of Adam's offspring represented to his favour, and its fruits, by his own Son made man, and dying in their stead. This *eternal purpose was purposed in Christ Jesus our Lord,* Eph. iii. 11. *His good pleasure which he hath purposed in himself,* Eph. i. 9, 10. *It was in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ,* 2 Tim. i. 9, 10. It is unto this highest spring your faith must rise by all the lower steps it takes; even to the deep design of God in purposing salvation by Jesus Christ to his chosen. And it is revealed to us in the word as purposed by him, to the eternal praise of his grace, to the exalting of his Son Jesus, the undertaker of the

the work of saving, and to bring in a great salvation for his people.

2. What passed in time about this. In the fulness of time God sent his Son into the world. When he came, that was fulfilled, Isa. ix. 6. *Unto us a child is born, unto us a son is given.* He was born and given to us; for he came to die, and to be given for us. On this I would offer four things.

1st, When our Lord came, and set about his work he came for, he looked on himself, preached and declared himself, to be a representer, by his office, of his people to God; that he was the sacrifice for sin and sinners, Heb. x. 5,---10.: that his flesh and blood was the meat that came down from heaven, which he must give for eternal life to his people, and that all must feed on by faith that had any mind to live, John vi. 35,---58. Yea, when he was first made manifest to Israel, John Baptist, the first preacher of Christ as come, preacheth and points him forth to be *the Lamb of God which taketh away the sin of the world*, John i. 29. a Lamb for purity, a Lamb for sacrifice, and the Lamb of God, sent and provided by God, (as his type was, Gen. xxii 8), and acceptable unto God. But what was spoken in the ear in closets in Christ's time on earth, was proclaimed on house-tops (as he bid them, Luke xii. 3.) when Christ had done his work, and was gone to heaven. His apostles, and all his servants in all ages, have made it their business to set forth Christ as the only sacrifice for sin, and the only High Priest to introduce sinners into God's favour, in and by the virtue of his sacrifice. They have not begun to preach Christ rightly, that have not *first of all declared how that Christ died for our sins according to the scriptures*, 1 Cor. xv. 3.; and then of his resurrection, verse 4. Ministers must neither leave Christ in his grave, nor preach a glorified Jesus, without remembering his death.

2dly, We find that the law and justice of God dealt with our Lord, when he was come, as with a representative

ſentative of ſinners. There was nothing in him, that juſtice and law ſhould exact on him for; he owed no debt of his own contracting; yet law and juſtice dealt ſeverely with him. The Lamb of God was without ſpot; yet his life muſt go, and his blood be ſhed for ſin. There had been no juſtice in the Lord's bruiſing of his beloved and ſpotleſs Son, if he had not been anſwerable at the higheſt bar for the ſins of others, for which he was ſtricken, Iſa. liii. 8. In that chapter, (in which it is ſomething ſtrange that a Jew cannot ſee Jeſus; but far more, that any that bear the name of Chriſtians, ſhould make the eunuch's queſtion, Acts viii. 34. *I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?* and will not take Philip's anſwer, ver. 35. who from *that ſcripture preached unto him Jeſus*), in that of Iſa. liii. we have the prophet preaching Chriſt like an apoſtle, concerning his work, his death, the cauſe and fruits of it, with New Teſtament brightneſs and glory; and this ſeveral hundreds of years before Chriſt came into the world. I ſhall touch at a few things in it that belong to my preſent purpoſe. In ver. 4. *Surely he hath borne our griefs, and carried our ſorrows.* Every man is not charged with the ſorrows of others, except in common ſympathy, which all owe towards others in diſtreſs. Chriſt not only had this, but a near and cloſe feeling of, and preſſure by them, that was proper to him only; yea, he bore the ſorrows of many, whoſe ſorrows were over before he came, and of far more, whoſe ſorrows were not begun, long after he came to bear them. Yet he did bear them to ſave them; for that grief and ſorrow that men have, which Chriſt did not bear, will be everlaſting ſorrow. But what had Chriſt to do with their ſorrow? In verſe 5. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities.* His wounds and bruiſes were very heavy, but not without a cauſe; only the cauſe is ſtrange: they were for *tranſgreſſions*, for *iniquities*; but theſe were none of his, but ours. The wounds were his;

but the ſin was ours, that deſerved the blows. And thus our peace, our healing cometh. But what had Chriſt to do with our iniquities? verſe 6. *The Lord hath laid on him the iniquity of us all.* And he took the burden on him, and was only able to bear it, and did bear it away. The Lord hath reſolved, that ſin and ſorrow ſhall go together. So was it with the Saviour; if ſin be laid on him, ſorrow ſhall follow it. So is it with ſinners; their ſin will bring dreadful ſorrow, except Chriſt take away both. Sirs, you have formerly known, or do at preſent, or ſhall hereafter know, what a heavy burden ſin is; how inſupportable it is; and how ſurely that ſoul muſt ſink into hell, that hath this burden lying on himſelf. And indeed, until the burden of ſin be felt to be too heavy for them, and a burden that all the world cannot bear for them, men will think lightly of Chriſt's undertaking, and will never employ him, but in a compliment. Know this, and accordingly chuſe your courſe: It is reſolved in heaven, and declared in the goſpel on earth, that every ſinner's iniquity ſhall either be borne by the ſinner himſelf, to his eternal damnation, or by the ſurety, Jeſus Chriſt, to the believer's eternal ſalvation. But well did the prophet preface to this doctrine, ver. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?* This goſpel-doctrine will never be welcome to an unbeliever; and none are made believers, but by the revealing of the arm, and putting forth of the power of the Lord upon their hearts. Till then, ſinners will mock God, both in their contracting the debt of ſin, and in their devices of paying of that debt; and both are very ſinful work. God hath fixed his way of ſatisfying his juſtice, and will not alter. Men muſt either betake themſelves to Jeſus Chriſt by faith, or lay their account with hell. That ſinner is blind, and ignorant of God's juſtice, and of the ſtrictneſs of his law, that thinks that ſin againſt God can be expiated by any thing, but the blood

blood of him that is God. And he that dare not truſt to the ſufferings and virtue of Chriſt's atonement made for ſin, knows not God's mercy, nor *the truth as it is in Jeſus*, Eph. iv. 21. Let all ſinners therefore take heed, what courſe they take in the matter of the burden of ſin. Take heed, that you mock not God in ſtudying to pay it in falſe coin. All your own, all creature coin, is but reprobate metal in heaven's court and kingdom. It may paſs on earth, and in a deluded conſcience: but how little doth that ſignify? and how ſhort while will that little laſt? It is but hay and ſtubble, which Chriſt hath many fires to burn it up with. But for Chriſtians, I adviſe you, in reading the prophets and apoſtles concerning Chriſt and his ſufferings to make uſe of this as a key to open up all, as a light that enlightens all, That all the ſufferings of Chriſt were laid on him, and endured by him, and preſented unto God, as he did repreſent his guilty people; otherwiſe juſtice could not exact on him, nor his people be ſaved by them. See how Chriſt expreſſeth this in the celebration and inſtitution of his laſt ſupper. He *taketh*, *bleſſeth*, *breaketh*, and *giveth bread*, and calls it, *my body given for you. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you*, Luke xxii. 19, 20. I do not mind the Antichriſtian ſynagogue, (for a church it is not, but in an uſurped name, or in a vain notion), who have abuſed and perverted theſe plain and eaſy words, more than devils or men did ever pervert any words of God or man before; and have, upon that abuſe of them, ſet up the groſſeſt idol that ever a Heathen worſhipped; for ſuch as worſhip ſun, and moon, and the hoſt of heaven, have God's glorious workmanſhip before their eyes; yea, the Egyptians garden and herb gods are preferable greatly to a bit of paſte, knead and baked by a baker in his oven, conjured into a pitiful godhead by the mumbling of a prieſt, and firſt worſhipped, and then ſwallowed down as other food, by

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the befotted people. Nothing leſs than the dreadful wrath of God can be in mens believing this lye, that the man's reaſon and all his ſenſes militate againſt, 2 Theſſ. ii. 10, 11, 12. But many that are not infected with this ſtrong deluſion, underſtand no more by Chriſt's words in this ſacred ordinance, than that the bread and wine, ſo uſed as Chriſt appointed, do ſignify the ſufferings unto death of our Lord Jeſus Chriſt, cruelly handled by wicked men, and ſeverely dealt with by the juſtice of God; but the cauſe and end of his death, they mind not. This Chriſt puts us in mind of, in theſe words: "For you, and for "your ſins, and for the remiſſion of them; you, and "your ſins, are the cauſe of my death; and my death "is the cauſe of your forgiveneſs." Chriſtians, if you keep out that word, *for you*; if your faith do not echo to Chriſt's *for you*, with your *for me*, I aſſure you, that the bread and wine on the Lord's table, and the ſame creatures on your own table, will be of equal ſignification, as to ſoul-nouriſhment; and that is, none at all.

3*dly*, We find, that when Chriſt had thus been dealt with, as repreſenting his people, there was a high acceptance of his ſacrifice. The Father that put him to all this, was mightily pleaſed with him, and with his death. Here behold the depth and myſtery of God's ſaving men by Jeſus Chriſt. God's juſtice againſt ſin ſqueezed out Chriſt's life, and by that ſqueezed out eternal ſalvation for them he died for. Here is wiſdom, and here is love, 1 John iv. 8, 9, 10.

4*thly*, Hence it is, that all believers on Chriſt are graciouſly accepted with the Father. Whenever this blood ſhed for them, is ſprinkled on them; whenever the virtue of this blood is applied to them by his Spirit, and applied unto by their faith, they are repreſented to God in it and with it, and are therefore accepted.

Secondly, Let us, in the next place, look into this chapter, John xvii. and learn ſomething of Chriſt's repre-

repreſenting his church and people unto God. It is as fit a portion of the word, as any for that end; and in it I would look to two things: 1. What is in it about Chriſt, the repreſenter. 2. What of his people, whom he repreſents in this ſolemn addreſs to his Father.

1. About Chriſt, the repreſenter, we find theſe things.

1ſt, Our Lord notes the time in which he was to do his great work he came into the world for: *Father, the hour is come;* it is at hand: "the hour of "my dying for my ſheep." John xii. 27. *Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour.* As if our Lord had ſaid, "I ſhould loſe my "main end I came into the world for, if it was not "for this hour." This was that ſpecial hour, in which Chriſt was to make the grand repreſentation unto God, of all his people for their redemption, and of all their ſins for their expiation. This was Chriſt's dying-hour, and the church's redemption-hour.

2dly, Our Lord prays for the united and mutually-influencing glory of the Father and of the Son: ver. 1. *Glorify thy Son, that thy Son alſo may glorify thee;* as he prayed, John xii. 28. *Father, glorify thy name;* and was anſwered, *I have both glorified it, and will glorify it again;* and as he foretold it, John xiii. 31, 32. *Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.* What is this glorifying he prays for? It is of large extent. "Glorify thy Son, in making him a "ſacrifice; glorify him, in accepting the ſacrifice; "glorify him, in ſlaying him; glorify him, in raiſing "him from the dead; glorify him, in exalting him, "and making him head over all things to the church, "his body, his fulneſs," Eph. i. 20.---23.: and all this, *that thy Son alſo may glorify thee;* "may glorify "thy juſtice and thy law, in ſatisfying both by my-"blood;

" blood; may glorify thy grace and mercy to thy " chosen, by redeeming them unto God by my blood; " and may glorify thy wisdom, in contriving this way " of redemption, which is to be accomplished by my " death, the hour of which is come."

3*dly*, This that our Lord desires of his Father, was according to the everlasting covenant: ver. 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* " Thou hast given him universal power and domini- " on, but a particular charge of the elect; to them " he is to give eternal life, in and by this redempti- " on-hour now come."

4*thly*, See how our Lord nameth this eternal life which he was to give, and they that were given unto him were to receive: ver. 3. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* A most spiritual description of eternal life given by the author of it. It is begun in the saving knowledge of the Father and of the Son, and in the begun fruits of that knowledge. Eternal life is perfect in the perfect knowledge of the Father and Son, and in its perfect fruits: as in Eph. iv. 13. 1 John v. 20. and John xiv. 20.

5*thly*, Our Lord, in ver. 4. giveth a faithful account of his discharge of the work his Father had given him to do: *I have glorified thee on the earth; I have finished the work thou gavest me to do:* all but dying: which he was now as ready and willing to do, as any thing he had done before.

6*thly*, and lastly, Christ prays again (what he had prayed for in ver. 1.) in ver. 5. *And now, O Father, glorify thou me with thine own self, and with the glory which I had with thee before the world was.*

2. Let us see what Christ saith here of his people, whom in this prayer he represents to his Father. It is to be undoubted by all Christians, that this prayer of Christ doth as really concern all believers in all ages, as it did the apostles themselves. And this

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Chriſt tells us in ver. 20. *Neither pray I for theſe alone, but for them alſo which ſhall believe on me thro' their word.* It is the prayer of our great High Prieſt; and all his Iſrael were on his heart in making of it, and reap the bleſſing of it.

In it, as concerning them, we find,

1*ſt*, Our Lord names them rightly, ver. 6. They *are the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; for they are thine. And all are thine, and thine are mine; and I am glorified in them*, ver. 9, 10. Well doth the good ſhepherd know, and count, and tell his flock; and he ſeeth his Father's mark of election upon them, and his own mark of redeeming blood on them; and therefore he cares for them, and prayeth for them, and giveth them eternal life, John x. 28, 29.

2*dly*, Chriſt tells all the good he can of them, and covers their failings: *They have kept thy word*, ver. 6. *Now have they known, that all things whatſoever thou haſt given me, are of thee*, ver. 7. *For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me*, ver. 8. How poorly had they received Chriſt's word? how weak and ſtaggering was their faith? and how oft had Chriſt reproved them ſharply, for their unbelief, and other faults? Yet not a word of thoſe in Chriſt's repreſenting them to his Father. They had ſpoke one good word in John xvi. 30. *Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we believe that thou cameſt forth from God.* This Chriſt remembered and tells it to his Father, in ver. 8.; but not a word of what he ſaid to them, John xvi. 31, 32. *Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone.* This is the conſtant gracious way of our High Prieſt: He makes no mention of his Iſrael's faults in heaven, but for their expiati-

on, 1 John ii. 1, 2.; whatever reproof and correction he sends to humble his people, and to amend them, Rev. iii. 19.

3*dly*, Christ doth here represent his people to God, his Father, with their necessities and dangers, and prays for help and supply: *They are in the world*, ver. 11. *The world hateth them*, ver. 14. There is evil in the world, that they are endangered by, ver. 15.; and therefore prays for their preservation, ver. 11. 15. and sanctification, ver. 17. To be kept from evil, and to increase in true holiness, are the main blessings believers need till they come to heaven. So Paul's faith acted, 2 Tim. iv. 18. *For the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.* So he prays for others, 1 Thess. iii. 13. *To the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ, with all his saints.*

4*thly*, Christ doth here declare to his Father, that his undertaking and sufferings were for his people's sake: ver. 19. *And for their sakes do I sanctify myself.* Christ needed no such sanctification as his people do, and as he giveth unto them, by the virtue of his death, by his Spirit. His sanctifying of himself, is his separating and devoting himself to death, as a sacrifice for his people. And in this sense a very learned foreign divine understands that dark word in Heb. x. 29. *And hath counted the blood of the covenant wherewith he was sanctified, an unholy thing*, or *common thing*: whereas commonly it is taken, as if the apostate had been ever in some sense sanctified by the blood of the covenant. This learned expositor doth natively enough from the Greek text take this *he* that was sanctified by the blood of the covenant, to be but another name of the Son of God, who is trodden under foot by such desperate apostates. So that the sense is plain and easy, and a great aggravation of their apostasy, that they not only despise the Son of God, but also his sacred blood by which himself was sanctified, and the cove-

covenant confirmed unto his people, and made to be his teſtament and laſt will. To this ſame purpoſe is that other word of the ſame apoſtle, Heb. xiii. 20. *The God of peace brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant.* So that the apoſtle in Heb. x. 29. deſcribes this dreadful apoſtaſy in three things: open contempt of the perſon of the Son of God; contempt of his ſacred redeeming blood, the only price of redemption; and deſpite to the Spirit of grace, that works by the goſpel on mens hearts. Such muſt fall into the hands of the living God, who lives to revenge ſuch bold affronts done to the moſt gracious and only ſaving appearances of God unto men; that is, in his Son, and his blood, and in his Spirit, by the goſpel. All is openly and deliberately contemned and deſpited by ſuch wretches; and they muſt periſh. And though it be hard to make an application of theſe ſad brands of ruin to any man in particular, or ſort and body of men; yet this I may venture to ſay, that open blaſphemers of the Son of God, (as all are that count him a mere man); all that count the blood of the covenant a common thing, (as they muſt do that count it but the blood of a mere man); and all that do deſpite unto the Spirit of grace; ſuch, I ſay, if they have been once enlightened, as Heb. vi. 4. and have had the Spirit of grace ſtriving with them, and if this contempt of ſuch ſacred things of God be in malice, have far more reaſon (though I know that ſuch have no inclination) to fear their intereſt in this dreadful ſcripture, and in ſuch like, than any of the poor ſouls, who, upon their falling from their firſt love, and firſt works, or on their faling into ſome groſs conſcience-waſting ſin, have applied this awful ſentence unjuſtly to themſelves. But all ſuch are far from it, to whom the Son of God, and his redeeming blood, and his Spirit of grace, are ſacred and adorable, though they have no comfortable view of their intereſt therein at preſent: for though

the caſe of ſuch be ſad, yet there is a door of hope for them, in renewing repentance and faith.

But, to return again unto the exhortation given to believers, to conſider this glory of Chriſt in repreſenting his church unto God, I would offer a few things to engage them in the ſtudying of it.

1. Conſider the neceſſity of this repreſentation made by Chriſt, in order to the acceptance of ſinners with God. Chriſt ſaw this neceſſity when he undertook the office. No ſacrifice but that of himſelf was required; no high prieſt but himſelf was called, or able to offer what was effectual to ſatisfy the juſtice of God and to ſave ſinners, Heb. x. 5,---10. A ſinner muſt ſee the neceſſity of this repreſentation, which Chriſt only can make unto God; or he will never renounce all vain ſhifts of his own, and betake himſelf only unto this. And a believer muſt ſee the neceſſity of this repreſentation made by Chriſt, that he may admire it more, and truſt to it only.

2. Conſider the glorious excellency of this repreſentation that Chriſt makes of his church unto God. Glorious in itſelf, glorious in its fruits and ends. It is the miniſtration of righteouſneſs, that exceeds in glory: 2 Cor. iii. 10, 11. *For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.* And all this glory is in the face of Jeſus Chriſt, *who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption;* and that for two ends: *That no fleſh ſhould glory in his preſence;* and *that he that glorieth, might glory in the Lord*, 1 Cor i. 29, 30, 31. If a man could have any ſaving wiſdom but in and from Chriſt to know God and the way to heaven, he would glory in that; if he had any juſtifying righteouſneſs to ſtand accepted before God in but Chriſt's, he would glory in that; if he had any ſanctification but what is derived from Chriſt as its root and fountain, he would glory in that, if there was any redemption but what Chriſt the only Redeemer brings in, he would glory in that: yea

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ſo proud, and ſo inclined is fleſh to glory in God's preſence, that ſinners do vainly hunt after, and as vainly imagine they have attained ſome matter of glorying before God. But, ſaith the apoſtle, "Chriſt "is ſo made of God unto us, as to cut off all preten- "ſions to any glorying, but in the Lord." So that a Chriſtian, when he finds he is made wiſe to ſalvation, muſt ſay, "This is from Chriſt:" when he ſeeth any juſtifying righteouſneſs upon him, wherein he ſtands ſafe and accepted before God, he muſt ſay, "This is "none of mine, but Chriſt's righteouſneſs:" when he finds any ſanctification in him, in his heart, and way, and worſhip, he muſt ſay, "This is but a few "droppings from the fountain Chriſt; a little of the "ointment that was poured in all fulneſs on my High "Prieſt Jeſus:" when he gets any piece of redemption, or acts his faith and hope on compleat redemption, all his acknowledgments, and all his expectations are, and muſt ſingly center in Chriſt the Redeemer. Yea, the Spirit of God expreſſeth this thing moſt ſtrongly. He ſaith not, that Chriſt is made unto us the prophet and teacher, and giver of wiſdom; nor the juſtifier, and bringer in of righteouſneſs; nor the ſanctifier, nor the redeemer; all which are true of Chriſt, and of God's making him to be, and oft ſpoken of him in the word: but he is made unto us the things themſelves, *wiſdom, righteouſneſs, ſanctification, redemption.* All of theſe are in Chriſt, and nothing of any of theſe is out of him. Wiſdom out of Chriſt, is damning folly; righteouſneſs out of Chriſt, is guilt and condemnation; ſanctification out of Chriſt, is filth and ſin; redemption out of Chriſt, is bondage and ſlavery.

3. I would recommend the conſidering of Chriſt's glory in repreſenting his church unto God, from the profit and advantage believers do receive by this exerciſe. I believe moſt of you would anſwer this queſtion, What is the beſt exerciſe, and thought of the heart? Surely it is that that hath moſt grace in it.

Now

Now, what are the beſt graces of the Spirit? Are they not repentance, faith, and love? And all thoſe, in their lively acts and exerciſes, do natively flow from the right ſtudying of Chriſt's repreſenting of us to God for acceptance.

1*ſt*, Repentance. What do you take it to be? There is too little of it with many profeſſors, and that becauſe it is not well known in its true nature. Many take repentance to be that that is little better than what the devils have. We read of their faith and trembling, James ii. 19.; and this is a greater length than many are got, who are angry if they be not called good Chriſtians. Repentance is not a bare fit of ſorrow and ſhame for ſin committed, nor fear of God's wrath for ſin. This may be in ungodly men. Few malefactors go to the gallows without ſomewhat of this. Cain, Pharaoh, Saul, Judas, had this. But true repentance unto life, though it may begin with a diſcovery of ſome particular ſin or ſins that God ſets in order before a man's eyes, Pſal. l. 21.; yet it is not *godly ſorrow that worketh repentance to ſalvation, not to be repented of*, 2 Cor. 7. 10. till the ſinner look upon himſelf as lothſome and abominable in the ſight of God, that it becometh one of the greateſt riddles and myſteries unto him, how ſuch a God and ſuch a ſinner ſhould ever be made friends; how God can look upon him without abhorrence; and how ſuch a ſinner can ſtand before this holy God with favour and acceptance? And when the glory of Chriſt as the peace-maker is diſcovered to, and ſeen by him in this caſe, and when he is drawn to truſt to it, this faith is acted in the ſight and ſenſe of his own vileneſs in himſelf. They are unhappy people, and unſkilful teachers, who take up *repentance towards God, and faith towards our Lord Jeſus Chriſt*, Acts xx. 21. and think of them, and ſtudy to act them, as if they did interfere with one another; as if repentance were the fruit of the law, and the faith and fruit of the goſpel; as if they

they could be acted separately and apart. All groſs miſtakes. There is no saving grace in our heart, but is Chriſt's work by his Spirit bleſſing the goſpel. Repentance without faith, is the devil's repentance: and faith without repentance, is the hypocrite's faith. If they be true, they go together; if rightly acted, they act together. And as this ſenſe of ſin and ſelf-vileneſs is inſeparable from firſt believing, ſo it continueth in all the life of faith in all true growing believers. David dieth with the acting of repentance and faith, 2 Sam. xxiii. 5.

2*dly*, Faith in Jeſus Chriſt. Bring true faith unto a narrow point, to that act in which its nature doth properly ſtand. For faith is a large comprehenſive grace, much ſpoke of in the word, more talked of than acted by many; and leaſt known, and moſt miſtaken by them that have it not. This faith I ſpeak of, is not a bare believing, or giving an aſſent unto divine truth, upon the evidence of a divine teſtimony; nor is it believing and expecting of good from God, upon the ground of his faithful promiſe; though theſe are acts of true faith. But faith in Jeſus Chriſt, in its cloſeſt, neareſt nature, acts thus. The ſelf-condemned ſinner, lothſome in his own ſight, and perſuaded that as he is in himſelf, he is far more lothſome in God's ſight, doth, on the goſpel call and promiſe, try and truſt Jeſus Chriſt for making him accepted with God. This is proper believing, Gal. ii. 16. And according as the meaſure and degree is of our knowledge of ſin in us, and of the law's condemning of us for ſin; and as the meaſure is of the light of the knowledge of the glory of God in the face of Jeſus Chriſt; ſo is the meaſure of that faith that ſeeth our need of, and taketh up the glory and ſafety in Chriſt's repreſenting us to God for acceptance, and that truſts to it.

3*dly*, The heavenly and everlaſting grace of love, that is planted in the heart of a believer, and is nouriſhed by the grace of the new covenant; that groweth

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in true Chriſtians as the new creature doth, and is the only grace that the glorified act in heaven. Other graces of the Spirit are the Chriſtian's armour, that is laid aſide when they get the perfect victory. Now, what raiſeth love to Jeſus Chriſt to the hotteſt flame? Is it not when Chriſt's lovelineſs in himſelf, and when his love to us, is beſt ſeen by us? And are not both moſt conſpicuous in this matter of his gracious repreſenting us to God, covering us with his own righteouſneſs wrought out for us by his precious blood ſhed, counted to us freely by his grace, and intitling us to the love of God, and to all the great fruits of that love?

It follows to ſpeak of the ſecond exhortation to believers; but that I ſhall leave to the next occaſion. Only, to preſs the firſt, the duty of ſtudying in your hearts Chriſt's glory in repreſenting his church unto God, I would add four things.

1. By this repreſentation that Chriſt makes of you that are believers unto God, *you that were enemies are reconciled unto God*, Col. i. 20, 21. You are beloved of God. Not only there is no condemnation to you that are in Chriſt, Rom. viii. 1.; not only are your ſins blotted out, and your natural deformity covered from the eye and hand of law and juſtice, by the covering of Chriſt's righteouſneſs; but you are ſo adorned with that garment, that the Father loves you; as Chriſt tells believers, John xvi. 27. *For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.* You are not only ſaved from wrath, and the curſe of the law; but poſſeſſed of God's love, and have a ſure right and title to glory, by this grace of Jeſus Chriſt that is come unto you.

2. By this repreſentation of you unto God, you are made as accepted of God as ever any believer was. This many do not rightly underſtand; and therefore are ready to reproach it. There are degrees of grace on

on earth, and there may be degrees of glory in heaven; but neither here nor there are there any degrees of acceptance. Accepted, or not accepted, divides and diſtinguiſheth all mankind in both worlds. Acceptance with God relates to a man's ſtate before God, and not to his frame. We ſay not, that every or any believer is ſo good a believer, or ſo great a ſaint, as Paul; but yet every true believer, as to the ſtate of his perſon, is as accepted as Paul was as to his perſonal ſtate. The reaſon is this: The acceptance of all believers with God, is only on account of this repreſentation made by Chriſt for them unto God. And this is made by Chriſt for all equally: all the tribes of Iſrael are equally on the heart and breaſtplate of our great High Prieſt Jeſus Chriſt. And thus we find in that triumph of faith, Rom. viii. 31,---39. all God's elect are included; and the grounds of that triumph lie equally fair for any believer: *Chriſt is given, and hath died, and riſen again, ſitteth at the right hand of God, and maketh interceſſion for them.* Every believer may ſay ſo as well as Paul, though we cannot ſay ſo with as ſtrong a faith as Paul had. The ground is the ſame, and common to all believers; but they do not equally build upon this foundation. If our ſtate of acceptance did ſtand on any thing believers themſelves have, or do, and not ſingly on what Chriſt hath done, and daily doth for them; then indeed all believers, who differ ſo much from others in their inherent grace, and in the improvement, exerciſe, and fruits thereof, could not be alike accepted.

3. You that are believers, you are, even now, as much accepted of God as ever you ſhall be. I ſay not, that you enjoy God as much; that you are as near, and as like to him, as ever you ſhall be; but that you are as much accepted as ever you ſhall be. Believers are not called to glory, nor brought unto it, for acceptance. That is paſſed, and fixed for eternity,

as to all in Chriſt by faith, before they come there. Only their acceptance in that day is more glorioufly declared and proclaimed than it was on earth, Matth. xxv. 34. And the fruits of that acceptance will be beſtowed by the Lord, and enjoyed by the glorified in heaven, vaſtly beyond what believers can know, receive, or enjoy on earth. A ſtate of acceptance in Chriſt Jeſus, is the common privilege of all believers. He is all in all to all of them without difference, Col. iii. 11. And as it admits of no difference in them that are in him, and repreſented by him for it; ſo it admits of no gradations nor increaſe in any one believer, ſave as to the evidence, comfort, and fruits of an accepted ſtate. And after building by faith on Chriſt the foundation, all the remaining work of a Chriſtian ſtands in ſeeking after thoſe bleſſings that flow from our ſtate of acceptance with God by Jeſus Chriſt.

4. I will adventure to add, in the laſt place, that which to ſome ſeems a hard ſaying; but it is not ſo hard in itſelf, when rightly underſtood, as ſome would make, or miſtake it. And it is this, That a believer on Chriſt, and repreſented by Chriſt unto God's acceptance, is as accepted of God as Chriſt the repreſenter is. The ſame acceptance that Chriſt the Mediator hath with God, the ſame acceptance is given to all believers. See John xvii. 23. *That the world may know that thou haſt loved them, as thou haſt loved me.* Verſe 26. *I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.* If we conſider Chriſt and his people aſunder and apart, then there is as great a difference betwixt Chriſt in himſelf, and his people in themſelves, as is betwixt light and darkneſs, righteouſneſs and unrighteouſneſs, Chriſt and Belial. But if we conſider Chriſt the head, and his church his body, as one, and inſeparably united in this myſtical repreſentation before God; then the di-

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vine acceptance on this repreſentation is one and the ſame towards the repreſenter and the repreſented: as Aaron the high-prieſt's was within the vail in the holy of holies, and all Iſrael's without the vail, on the day of atonement. The high-prieſt was accepted as repreſenting all Iſrael, and all Iſrael accepted as repreſented by him. Indeed the difference was very great betwixt the Old Teſtament type and ſhadow, and the New Teſtament ſubſtance. But all that difference is only to the greater glory of our *great High Prieſt, the Son of God, who is paſſed into the heavens*, Heb. iv. 14. ix. 24. and to the greater advantage of his ſpiritual Iſrael without the vail, Heb. ix. 13, 14. The ſame acceptance the Father giveth to his Son, Mediator, the repreſenter of his people, falls on all thoſe for their happineſs that are repreſented by him. And it is to be feared, that ſuch as cannot receive this truth, have a ſecret reſpect to ſome other way and ſort of acceptance with God than that that comes by Chriſt's repreſenting them to God. And the danger of ſuch deluſions, is as great as their ſouls are worth.

SERMON XIV.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

TWO greater, deeper, and larger themes, are not in God's word, than theſe; the glory of Chriſt, and the beholding of this glory by his people. They are ſuch as cannot be fully known by any on earth; yet it is very uſeful to Chriſtians to be exerciſed in the ſtudy of them while they are here.

On the firſt of theſe, the glory of Chriſt, I have ſpoken at ſome length, under theſe two heads. 1. Chriſt's glory, as he repreſents God to his church, to be ſavingly known by them; and, 2. His glory, as he repreſents his church to God, to be graciouſly accepted by him. The former I have finiſhed, and would diſpatch the latter at this time. After I had handled the doctrinal part, I made ſome application; and in that ſpoke to one exhortation to believers, to ſtudy, in the light of the goſpel, with the eye of faith, the glory of Chriſt in his repreſenting his people unto God for his gracious and eternal acceptance.

Exhort. 2. I come now to the ſecond exhortation to believers; which is, That they ſhould improve, by the activity of their faith, this glory of Chriſt. There is nothing ſweeter to the eye of faith than this glory of Chriſt, and nothing more uſeful to a believer than to have his faith well exerciſed about it. This glory of Chriſt in repreſenting, as our High Prieſt, his church unto God, is a matter of pure revelation. It had

had never been known, unleſs it had been revealed. All truths that are of pure revelation, can only be managed by faith. When a truth is diſcoverable by reaſon, it is alſo improvable by reaſon. But if the truth tranſcend reaſon, and the diſcovery of it is made only by divine revelation, the right improvement of that truth can only be made by faith grounded on that revelation, and that faith wrought by the Spirit of the revealer, Matth. xvi. 17. This truth about the glory of Chriſt, is not only of pure revelation, but it is *the great myſtery of godlineſs*, 1 Tim. iii. 16. And *in Chriſt are hid all the treaſures of wiſdom and knowledge*, Col. ii. 3. In the improving of this truth, faith only can do any thing to purpoſe; and there is much work for faith in the uſing of it. I ſhall therefore on this exhortation handle theſe two things. 1. In what caſes ſpecially believers ought to uſe and improve Chriſt's repreſenting them to God's acceptance. 2. In what way and manner they ſhould improve it in all or any caſe.

Firſt, In what caſes ſpecially believers ought by their faith to improve this glorious repreſentation of them unto God. I ſhall name ſome particular caſes.

1. Be careful to improve this glory of Chriſt, in all your daily approaches to, and appearances before God. Whenever you come to the court of heaven, and into the preſence of the great King, forget not him that only muſt introduce you, and make your addreſs acceptable: Heb. x. 19, 20, 21, 22. *Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus.* The apoſtle is writing unto Chriſtian Hebrews, who were well acquainted with the Old Teſtament ſanctuary and worſhip; and he ſpeaks to them in that dialect. They knew what the holieſt was in that diſpenſation; and that the *high prieſt alone*, and *but once a-year*, and *not without blood*, might enter into it, Heb. ix. 7. And this holieſt to us in the New Teſtament, is *heaven itſelf*, Heb. ix. 24.; into which our *High Prieſt is entered by his own blood*,

Heb.

Heb. ix. 12. and made an entrance for his people: *For the way to the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding*, Heb. ix. 8. Chriſt by his blood made an open door to heaven, and by that door we muſt always enter, and *climb up by no other way, leſt we be as a thief and a robber*, John x. 1, 8. What is the blood of Jeſus? It is the blood of the Son of God: the blood of him, as a ſacrifice offered up by him as our High Prieſt, for the ſins of his people; the blood whereby he brought in that everlaſting righteouſneſs in which all his people ſtand accepted before God. Now, ſaith the apoſtle, that privilege that only the high-prieſt under the law had, of entering into the typical holieſt of all by the blood of the typical ſacrifices, every believer in Jeſus Chriſt hath now under the goſpel, and hath a daily entrance into the true holieſt of all by the blood of the true ſacrifice, Jeſus Chriſt. And he adds in ver. 20. *By a new and living way* (or a new ſlain and living way) *which he hath conſecrated for us thro' the vail, that is to ſay, his fleſh.* We need not a door of entrance into heaven only, but a way to walk in. And that way is provided by Chriſt, and he is it; as John xiv. 6. And Chriſt as ſlain, hath by his death conſecrated it for us; like that in John xvii. 19. *For their ſakes ſanctify I myſelf.* The apoſtle calls Chriſt's fleſh, *the vail*, alluding to the vail of the ſanctuary, Heb. ix. 3. through which the high-prieſt paſſed into the holy of holies. There was a double uſe of the ſanctuary-vail. It kept the holieſt of all from being ſeen by all the people, and yet made an entrance for the high prieſt through it unto the holieſt of all. So is the vail of Chriſt's fleſh; it vails and hides his divine glory, as Phil. ii. 6, 7. and yet it gives a paſſage into the glorious preſence of God unto believers. What more is needful for a believer's acceſs and acceptance? ver. 21. *And having an high prieſt over the houſe of God.* We not only wanted a door, and a way, but an authoriſed introducer into heaven. And Chriſt

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is all. He is the High Prieſt, who by his office is the introducer, the repreſenter, and preſenter, of his people unto God. Upon this comes the exhortation, ver. 22. *Let us draw near:* "Let us all go to God, "and to heaven together; you Chriſtians, and I an "apoſtle. We have the encouragements common to "us; let us jointly improve them." But, alas! moſt unbelievers think it an eaſy thing to draw near to God, though they never think of Chriſt, nor of uſing him in their approaches to God, (if they may not rather be called *departings from God*). They neither care for making them aright, nor care whether they be accepted or not; nor fear the taking God's name in vain, as all do that come not to God by Jeſus Chriſt, John xiv. 6. Chriſtleſs Chriſtians, and Chriſtleſs worſhippers of God, (if it were proper to call Chriſtleſs men either Chriſtians, or worſhippers of God), are an abomination unto God. But that that is ſo eaſy to ſuch careleſs triflers, is far otherwiſe unto a ſerious ſoul. When ſuch a perſon ſeeth any thing of his own ſinfulneſs and meanneſs, and any thing of the holineſs and majeſty of God, it is no ſmall difficulty to reſolve this queſtion: "How is it poſſible, that "ſuch a defiled creature as I am, can make any ac-"ceptable appearance before ſo glorious a God?" The only reſolution is in this: "Chriſt our High Prieſt "repreſents me to the Father." He did all our buſineſs with God as our Mediator, and that in our nature, and in our name and ſtead; and all that we do in worſhip to God, is to be done by us in his name; and thus acceptance comes to us. Chriſtians, when you pray, when you read and hear God's word, when you ſit down at Chriſt's table, when you perform any part or piece of worſhip to God; if you would have it acceptable to God, and profitable to you, (and theſe two are inſeparable; for no accepted ſervice is unprofitable to us: and if profitable to us, it was firſt accepted of God), let your faith be exerciſed on this: "Jeſus Chriſt makes another ſort of figure

"for

" for me in heaven, than I can make for myſelf on " earth."

2. Improve by faith Chriſt's repreſenting of you to God, in all your judgings and examinings of yourſelves. Self-examination is a great duty, and a neceſſary one, 1 Cor. xi. 28. and 2 Cor. xiii. 5. Happy are they that mind it much, that manage it rightly, and iſſue it well. I believe, that of all duties required in the word of all men, it is that duty that feweſt unbelievers and hypocrites are employed in. It is very doubtful, whether it be poſſible, that a hypocrite can be at the pains to ſpend ſome portion of time in the work of ſelf-examination. Of all companies, an ungodly man likes leaſt the company and converſation of his own conſcience. Pſal. iv. 4. *Communing with our own hearts;* dealing fairly and freely with our own conſciences; and not only allowing, but charging them to reply, and do deal freely with us again, and taking well with this freedom, ſeems to be above the reach of a hypocrite, at leaſt of an ordinary one. But when a Chriſtian is ſetting about this work of ſelf-examination, by and in the light of God's word, he ſhould ſearch his heart, his ſins, his wants, his graces. But the main thing is his ſtate in God's ſight. And the deſigned end and iſſue of this trial, is, to have and paſs the ſame judgment on himſelf that God doth; that he may not, as many do, commend himſelf, when God condemns him, or condemn himſelf, when God approves him. Now, we all know, that God's judgment of mens ſtate is, as they are in Chriſt, or not in him. So 2 Cor. xiii. 5. Surely you muſt think they were bold and ſaucy profeſſors, that ſought a proof of Chriſt's ſpeaking in and by Paul, as ver. 3. To them he ſaith in effect, " Inſtead of your trying, " whether Chriſt ſpeaks by your miniſters, inquire if " Chriſt be in yourſelves or not. If Chriſt be not in " you, they have ſpoken to little good purpoſe to " you: and if Chriſt be in you, you will quickly " know

"know who they be that ſpeak in Chriſt's name "unto you, and whether Chriſt ſpeaks by them to "you."

3. Improve this truth of Chriſt's repreſenting his church unto God, in all the miſrepreſentations that are, or can be made of you to God, or men, or yourſelves. They are falſe, if they differ from what Chriſt makes of his people to God. I ſhall name ſome of them.

1*ſt*, The devil miſrepreſents believers to God, and men, and themſelves. *Doth Job fear God for nought?* Job i, 9. ſaid the devil to God. "He hath been a "good ſervant to thee, but thou haſt been a good "maſter to him; take from him what thou haſt given "him, and he will ſerve thee no more, but curſe hee "to thy face." Impudent ſlanderer, and a lying prophet! God, to try Job, and to make the devil a lyar, gives the devil a permiſſion. He readily uſeth it: and Job is made a poor man in one day; but bleſſeth God in taking, as well as in giving, ver. 21. Yet Satan gives not over; but, in chap. ii. 5. begs one trial more of Job, on his body. It is alſo given, and yet not ſucceſsful, ver. 9, 10. though ſtrengthened by his wife's bad words. It is a ſad, but true name of the devil, in Rev. xii. 10. *The accuſer of the brethren, which accuſeth them before our God day and night.* They are brethren, God is their God; but yet Satan will be the accuſer of them before their God. There is little or no doubt to be made, but that the devil knows who are truly godly. Such a watchful and cunning jailor as he is, cannot be ignorant when any of his priſoners are reſcued by Chriſt, and make their eſcape, 2 Tim. ii. 26.: and though he know not the hearts of men immediately and perfectly: yet having ſo much craft, and long experience, and intelligence, in ways unknown to us, of what is in mens hearts, how can we think that his works ſhould be deſtroyed, 1 John iii. 8. and Chriſt's new work be begun in the heart of a man, and the devil know nothing of it? But

as to Chriſtians advancing in godlineſs, Satan knows and hates them, and they know him and reſiſt him. Sirs, there is not a Chriſtian amongſt you ſo ſtrong in grace and experience, but the devil can draw ſuch a picture of you by his helliſh art, from what he knoweth of God and his law, and from what he knows of your heart and ways, and can ſet it before your eyes, ſo as to confound you, if the Lord do not ſeaſonably interpoſe for your relief. And it is this the devil drives at: that if he cannot hinder the believer's ſalvation, (as it is certain he cannot; and it is moſt probable he knows that he cannot), he may yet diſturb his peace: for this picture and repreſentation of a poor believer is ſo artfully drawn, and ſo cunningly expoſed, that when the man ſeeth it, he is ready to think and ſay with horror, "This is the picture of a "devil, rather than of a man, or of a Chriſtian." Take all the evil that is in the beſt, and expoſe that; and hide all the good that is in him, as if it were not, (and this is Satan's way), and you do then expoſe a hateful object. Now, this truth of Chriſt's repreſenting his people unto God, is of great comfort to a believer; for by faith he may ſay, "My bleſſed Advo- "cate in heaven giveth another account of me, than "my malicious accuſer from hell doth: and I will "truſt to the one, and deſpiſe the other.

2*dly*, The world miſrepreſents believers. The world hates them, becauſe Chriſt is kind to them, John xv. 19. We are forbid to marvel at it, 1 John iii. 13. And becauſe the world hates them, *therefore they ſay all manner of evil falſely againſt the godly*, Matt. v. 10, 11, 12. And thereupon we are bid *rejoice, and be exceeding glad; for ſo they perſecuted the prophets before us*, and the apoſtles, yea Chriſt himſelf. How little did Paul care for the world's opinion of him? 1 Cor. iv. 3, 4. *With me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment; he that judgeth me, is the Lord.* "I ſtand at "his

" his bar, and depend upon his ſentence, and truſt " to his approbation."

3*dly*, The law makes a repreſentation of believers, that they muſt not receive, but ſet Chriſt's repreſentation againſt it. Whoever ſeeth his own face in the glaſs of God's holy law, ſeeth a hateful ſpotted face: *For by the law is the knowledge of ſin*, Rom. iii. 20. Now, if a believer think, that juſt as he ſeeth himſelf in this clear glaſs, ſo doth he appear in the preſence of God, that were dreadful indeed. But there is another repreſentation that Chriſt makes of them unto God, that the law knows not of. The more a man knows of the law, the more he knows of his own ſin and danger. And this ſad condition remains, till he look beyond and above the law, unto the righteouſneſs of Chriſt, who hath ſatisfied and fulfilled the law by himſelf, and makes this over to a believer, and repreſents him to God, as clothed with it.

4*thly*, Believers themſelves are often miſrepreſented by believers alſo. Bleſſed be God, that his thoughts of us are not as mens are. Such men that ſeek after, and value themſelves upon good mens thoughts and approbation, ſeek a thing of ſmall worth, and what is quickly loſt. Many are caſt at the bar of good men, who ſtand accepted of God: 2 Cor. x. 18. *For not he that commendeth himſelf, is approved, but whom the Lord commendeth.* What better was Judas, that the eleven apoſtles had a better opinion of him, than of themſelves, when, hearing Chriſt's warning of a traitor amongſt them, each ſaid, *Lord, is it I?* Believers are never the worſe, if other men, worſe or better than themſelves, paſs another judgment on them than God doth.

5*thly*, The laſt miſrepreſentation that the faith of Chriſt's right repreſenting us to God ſhould ſupport us under, is that that our conſciences make of us. This is nearer to us than all the other. The devil and the world are without, and round about us; the law is above us; believers are nearer to us: but conſci-

ence is nearest of all. Conscience never condemns a believer, but at the bar of the law, (for which, as condemning, Christ hath redeemed him), and always in and by the working of unbelief. And in a believer, his remaining unbelief acts this way: It looks on the disease, and forgets the physician; it looks on the debt, and forgets the surety, and his payment of it. Conscience saith, "Thou owest many thousand ta-"lents to the law and justice of God: is it not true, "and can it be denied?" "No, must the believer "say; the debt is not to be denied by me; nor "Christ's payment of it to be forgotten by me." The law, as a court of judgment, condemns for sin; but Christ's new court of grace acquits the believer in Christ. To this court every believer appeals, and at it he stands.

So much for the third use of this privilege of Christ's representing us to God, under all the misrepresentations that may be made of believers.

4. Improve this privilege under all dispensations of providence that you may meet with. Are you afflicted by the Lord's hand? and would ye have found consolation under it? All are sensible of afflictions, and all would fain have comfort under them. Sometimes the Lord sends an extraordinary measure of this comfort unto his people, which is above the usual activity of their faith; but though this be very pleasing and useful, it is not oft of long continuance, nor is it fit it should. But there is a *rejoicing in tribulation*, that is a duty that Christians should make conscience of; as well as there is a *joy of the Lord that is their strength*, Nehem. viii. 10. which they should seek and value. This rejoicing is only by faith; and this faith that produceth the joy, is acted on Christ, and on our interest in him. "I am heavily afflicted by the Lord's "hand, saith the believer: but I am a member of "Christ's body; my head is concerned in it, and "will support me under it. He keeps up the peace "betwixt a correcting father and a corrected child:

"And

" And as long as the peace ſtands, no real hurt can " come to me. Are you tempted of the devil?" as indeed the moſt part of moſt Chriſtians lives is taken up with affliction and temptation; and the whole armour of God is provided for, and to be uſed in and under them, Eph. vi. 10,---18. It was an odd remark of a miniſter of great learning and grace, " I never " knew an eminent ſaint, but he had either ſingular " afflictions or ſingular corruptions to wreſtle with." The apoſtle tells us, 2 Cor. xii. 2. *I knew a man in Chriſt, caught up into the third heavens*, doubtleſs meaning himſelf. You think it is no ſtrange thing that a man in Chriſt, one like Paul, ſhould be ſo dealt with; eſpecially when he ſaith, Eph. ii. 6. that God *hath made us ſit together in heavenly places in Chriſt Jeſus.* But this is more ſtrange, that this man in Chriſt, this man new come down from heaven, ſhould immediately after be buffeted by Satan. If you be ſo dealt with, how is it to be borne? The devil hath many things to ſay againſt us; ſome too true, that we cannot deny; and ſome things falſe, which we may juſtly deny, and yet do not through our weakneſs. But when Satan chargeth us with ſin truly, which we cannot deny, I would not have believers reaſon and parly with him, (he is too cunning a ſophiſter for us); but only tell him ſomething of Chriſt, that we too often forget, and that the devil can neither bear nor anſwer. " If the devil ſpeak againſt me as a ſinner in myſelf, " I ſay Amen to all that is true; but if he ſay any " thing againſt Chriſt the Saviour, I dare ſay he is a " lyar." If the tempted believer can but ſay, " I am " in Chriſt, and therefore I ſhall prevail; Chriſt hath " overcome the devil, and therefore I will reſiſt him;" the victory is near at hand.

5. Improve this privilege of Chriſt's repreſenting you to God, in all the ſervice and obedience you perform to God. All men owe all ſervice unto God; all true Chriſtians are in heart devoted to his ſervice; and the beſt Chriſtians mind it moſt, and perform it beſt:

beſt: but when they review their performances, they ſee them ſo faulty, and ſhort of what they ought to be, that they ſee more reaſon to mourn over the iniquity of their holy things, than to glory in their holy things. Yet notwithſtanding all the failings in the ſincere obedience of a true believer, (and he alone is the man in whom ſincerity is, and by whom any act of ſincere obedience can be performed), yet are they *acceptable to God by Jeſus Chriſt*, 1 Peter ii. 5. Their *fruits of righteouſneſs* (though far from being fully ripe and perfect) *are by Jeſus Chriſt unto the glory and praiſe of God*, Phil. i. 11. Far be it from me, to encourage any believer (much leſs an unbeliever) to put any confidence in their own works or obedience; but I am ſure that it would greatly promote a believer's peace and joy, to look rightly on the fruits of his faith. And that is the right way of judging them by a believer, when he ſaith concerning his obedience, theſe four things. "1. I, the worker, am one in Chriſt. "2. The work I do, is the fruit of my faith in Chriſt, "and of my being in him. 3. The work is done in "Chriſt's name. 4. And as ſuch is put in his hand, "to be perfumed and preſented to God by him." Muſt not the concluſion of faith be, that Chriſt will procure a gracious acceptance thereof?

6. Improve this privilege of Chriſt's repreſenting you unto God, as to your peace with God, and the acceptance of your perſons. Build all your deſires, expectations, and hopes of acceptance with God, on this alone, even on this repreſentation that Chriſt makes of you to God. God's favourable acceptance of a ſinner never had, nor can have any other foundation: Eph. i. 6. *We are accepted in the beloved.* Rom. v. 1. *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt.* But how comes this peace, this juſtification? It is by Chriſt, *who was delivered for our offences, and was raiſed again for our juſtification*, Rom. iv. 25. How would the peace of believers flow as a river, if their faith were active this way:

"As

"As Christ represents me to God; so do I stand ac-
"cepted, surely and eternally?"

7. Lastly, Improve this privilege by faith, in all the views and prospects you have of your last appearing before God. Our appearances before God now are many and considerable. We are always in his sight; we oft draw near to him in his ordinances; he sometimes is pleased to admit us into his special gracious presence, and to manifest himself to us: but all these are small things, compared with the last, which is far greater than all that went before it. The native question that starts up in the mind of a man that thinks seriously on this appearance, is this, "How shall I be "found of him in peace?" And the only gospel-answer is, "Thou must be found in Christ," Phil. iii. 9. *Abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming*, 1 John ii. 28. None will be *found of him in peace* in that day, *without spot and blameless*, as all should labour for, 2 Peter iii. 14. but only they that are *found in him*, Phil. iii. 9. and *presented spotless by him*, Jude, verse 24. I know that the deep and serious thoughts of this awful appearance before God, are sufficient to make a sinner see the vanity of all refuges, save that of Christ's righteousness. How much more will the glory of the last day do it? Proud men, and trusters to their own righteousness, will then find too late, that that covering of their nakedness is too narrow; and that the beauty of their works, which they valued themselves upon here, will be but deformity before that tribunal. If there be but one blot, one hole in that robe that a man appears before God at last in, (and all that is a man's own, is but *rags*, and *filthy ones* too, Isa. lxiv. 6.), the sword of justice will enter in, and destroy that man. But to believers found in Christ, and covered with Christ's righteousness, there is no danger. The righteousness is perfect, and their acceptance in it perfect and eternal; and the crown of righteousness given to them, will be given by him,

and

and received by them *with exceeding joy*, Jude, ver. 24. We read that there is *joy in heaven, and in the presence of the angels of God, over one sinner that repenteth*, Luke xv. 7, 10. How much more joy will there be, when all Christ's children shall be brought home, to his Father's house? when he shall give that account of them, *Behold, I, and the children which God hath given me*, Heb. ii. 13.? Did Christ lay down the dear price with joy; and that *for the joy set before him*, Heb. xii. 2.? and will he not receive his full purchase with exceeding joy? It will be his, and his church's marriage-day, Rev. xix. 7, 8, 9. And never were there such lovers, as Christ and his bride. No such lover in heaven, as he; and no such love on earth, as that the church hath to him. And must not the joy be great, on their everlasting union and communion, at that day! So that we may say, that when a believer kneels to receive the crown of glory from his hand, who bought it for him by his blood shed in love, he cannot say with more joy, "O how "glad am I of this day of my receiving this crown!" than Christ will say, "I am more glad of the day in "which I give it:" *for in all things, he must have the "pre-eminence*, Col. i. 18. Christians, think justly, and think joyfully, of this great and notable day of the Lord, when he will make the greatest and most public representation of his church unto God, as the glorious head of his glorified body. See what food your faith can gather from that scripture, which, whatever fulfilments it hath had, or may yet have in time, is to be perfectly fulfilled (as many other scriptures) at the last day, Zeph. iii. 17. *The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing.* Who of you hath faith to believe this? Where is the believer who dare apply these words with the confidence of faith to himself? Who is so bold as to say, (and yet all in Christ ought

to

to ſay ſo), "The bleſſed day is coming, and will "ſurely come, when Jeſus Chriſt will be as glad to "ſee me in heaven, as I can be to ſee him, or myſelf "there? He *will rejoice over me with joy*; that is, "he will exceedingly rejoice: *he will reſt in his love*; "that is, he will love for ever, without wearying or "change: *he will joy over me with ſinging*: that is, "his love and joy will break forth into a ſong." And indeed the joy of Chriſt in heaven is the beſt part of heaven's muſic. One cloud or frown in Chriſt's face in heaven, would put an immediate damp on all the holy and happy mirth there. But there is no danger of any interruption: for when the imputed righteouſneſs of Chriſt is on the glorified in all its glory, (and that is when it appears with all the bleſſed ends it was wrought out for, and applied for, by Chriſt); when inherent holineſs is perfect in them, and immediate communion with him is enjoyed in this true paradiſe of God; neither the tempter, nor temptation, nor ſin, nor wrath, can enter. The *pillars in heaven*, as Chriſt promiſeth to make *him that overcometh*, Rev. iii. 12. are more fixed, than thoſe of the old heavens and earth, which he will ſhake and remove, Heb. xii. 26, 27, 28. Many doubting Chriſtians get ſafe to heaven, that oft feared that they ſhould never get in; but all that get entrance, are immediately aſſured, that they ſhall never be turned out again. As, on the other hand, many flatter themſelves with vain hopes of heaven, who, when they find at laſt, to their dreadful ſurpriſe, that heaven's door ſhuts them out, and hell's door ſhuts them in, they know, that the latter door will never be opened to let them out, nor heaven's door be opened to let them in. Remember, that you will be lodged in your everlaſting habitations, by the ſentence of the great Judge in that day; that your ſentence will be, as your intereſt in Chriſt, and his intereſt in you is, and appears. Do you believe a day of judgment? Then quickly run in to Chriſt; abide in him, as your only refuge; and let the laſt

day find you in him; and you are ſafe now, and ſhall know and find your ſafety more in that day.

So much for the firſt thing, In what caſes believers ſhould improve this great privilege of Chriſt's repreſenting them unto God. A privilege, in which, as Chriſt's glory appears, ſo the ſalvation and peace of believers is ſecured.

Secondly, A little on the ſecond thing propoſed, In what manner is this improvement of this privilege to be made?

1. It is to be improved with the deepeſt humility and ſelf-abaſement. We are ſo prone to pride, that not only are natural men proud of their rotten and filthy rags; but believers are not out of danger of being proud of borrowed raiment. The loathſome, naked infant, that had no eye to pity, no hand to help it, but the Lord's; when its beauty was made perfect through the Lord's comelineſs put upon her, did yet truſt in her own beauty, Ezek. xvi. 3,---15. I know, that there the Prophet, in a figure, points at Iſrael's low ſtate the Lord found them in, and the high ſtate he had advanced them to, of his mere grace and mercy; and, from both, is aggravating their ſin in forgeting both, and the dreadful wickedneſs that people fell into from that forgetting: but, by a juſt parallel, it may be applied unto particular perſons. If you make a queſtion, Is it poſſible that a man can be proud and vain of Chriſt's righteouſneſs imputed to him for his acceptance with God? I anſwer, 1. A man may imagine, that he is in Chriſt, and accepted with God on Chriſt's account, and may be proud and puffed up. Of this there is no doubt: for falſe notions in men may make them proud. If the legal Phariſees *truſted in themſelves that they were righteous, and deſpiſed others*, Luke xviii. 9. when they had no ground nor reaſon for it; why may not a hypocrite make a groundleſs boaſt of his faith and intereſt in Chriſt, and in his righteouſneſs, and be proud and ſecure upon that imagination? Much of this was in Laodicea's caſe, Rev. iii.

iii. 17, 18. 2. If a true believer find any vanity rising in his heart, on the account of Christ's righteousness reckoned to him; at that time that person hath the notion of this privilege in his mind and memory, rather than a right sight and sense of it on his heart by faith. For, 3. This great privilege, as it is given by God, that no flesh may glory in his presence; so where it is seen and pondered by faith, it always humbleth the happy partaker of it: for he still remembers what he was without it before he got it, and what vile nakedness in him is covered by this gifted righteousness. See the latter part of Ezek. xvi. 60, 63.; where the Lord, after all the enumeration and aggravation of Israel's sinfulness, comes in with that God-like, *Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.* "It would be but "a short lasting covenant, if it stood upon thy keeping, "or were dissolved by thy breaking of it." What is the end of this marvellous grace? *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame.* A sad-like exercise. But when is it to be done to purpose? When the Lord doth plague and rend Israel? when he sets their sins in order before them, and writes bitter things against them? No; but *when I am pacified toward thee for all that thou hast done, saith the Lord God.* Like the promise in Ezek xxxvi. 31. "When my quarrel "against thee for thy sin is laid aside by me, it shall be "taken up by thee in judging and condemning thy-"self; when thy sins are forgotten by my grace, they "shall be remembered by thee for thy self-abase-"ment." The pardoned man is only the true penitent; and that is the best repentance that is exercised in the reading of our sealed forgiveness. Therein a man seeth that dreadful roll blotted out, but only by free grace in the blood of Jesus. No sin is forgiven, but in the virtue of that blood. When therefore a believer seeth the vilest of all things, his sins, and the

moſt ſacred of all things, the atoning blood of the Son of God, joined together in his charter of pardon; what thoughts the pardoned man muſt have of ſin, of grace in forgiving, and of the way in which this forgiveneſs cometh, it were happier for you and me to feel, than it is eaſy for me to expreſs, or for any to think, but ſuch a happy ſoul that feels it. We have an inſtance of a great ſinner greatly forgiven, in Luke vii. 39,---50. The Lord ſend us her bleſſing, and her frame. A proud pardoned ſinner is a monſter. Art thou a ſinner, and proud of thy ſin? Then art thou an open rebel againſt an offended God. Art thou a ſinner, and proud of any thing? Thou art a fool; proud, when the moſt debaſing thing lieth upon thee! But art thou a pardoned ſinner, and not humble? What name ſhould ſuch a creature be called by? Canſt thou be proud of thy pardon, when thy conſcience tells thee truly, that thou deſerveſt to be damned, as juſtly as any God ever condemned? and that only free grace made the difference betwixt you and them, in your ſentence, when there was no difference betwixt their and your deſerts? Canſt thou be proud of pardon in Chriſt's blood, when both the guilt and vileneſs of ſin is ſo diſcovered in the only way of its expiation; and when the glory of grace in contriving, uſing, and applying this expiation, ſhineth ſo brightly? Believers, whenever you read your charter of pardon in the new covenant, do but remember who and what is forgiven, and who he is that forgiveth, and on what account he doth forgive; and ſee if theſe will not lay thee, and keep thee low in his ſight.

2. This great privilege ſhould be improved by believers, with confidence and aſſurance of faith. Trembling believers may be true believers: but trembling and doubting believing is never due believing; it neither giveth the glory due to God, nor brings in that peace and fruit that is needful to the believer. Doth Chriſt repreſent you to God for acceptance, and do

you

you doubt whether you ſhall be accepted? Is not this very ſinfully to queſtion his intereſt at the higheſt court? Say not you doubt your acceptance, becauſe of your great unworthineſs; for there is no worth but Chriſt's that is regarded in your acceptance. The queſtion is not, "Am I any way worthy of God's "gracious acceptance?" But it is, "Is Chriſt worthy, "and able to make ſuch an unworthy ſinner as I am, "to be accepted? and is his worthineſs for this, to "be fearfully or confidently truſted in by me?" See two paſſages about this. The one is in an exhortation to all believers; the other is in the triumph of faith of one great believer, in the name of all, and for a pattern to all. The firſt is in Heb. x. 19, 20, 21, 22, 23.; where we find the apoſtle, upon the ſolid and common grounds of every believer's faith, Jeſus Chriſt, and his office, urging *drawing near* (and *to God*, as in chap. vii. 19.) *with a true heart, in full aſſurance of faith.* Having ſuch a door, ſuch a way, ſuch a high prieſt, as Chriſt is, let us draw near, never doubting our welcome. The other place is in Rom. viii. 31,----39. *If God be for us, who can be againſt us?* An unanſwerable queſtion. But how do we know that God is for us? Thus, *He ſpared not his own Son, but delivered him up for us all*, ver. 32.; the *all* he ſpoke of in ver. 29, 30. But are there not many things juſtly chargeable on the elect believers? No, ſaith he, ver. 33, 34. Nothing, by any, can be laid to their charge. Why ſo? Are they not *by nature children of wrath, even as others*, Eph. ii. 3.? Yes: But *it is God that juſtifieth; who is he that condemneth?* He is a bold devil, or man, or conſcience, that condemneth whom God juſtifieth. But how doth God juſtify? Is he not the Lawgiver, againſt whom they have ſinned? Yes; but yet he juſtifieth and juſtly: *It is Chriſt that died*, &c. It is Chriſt's intereſt in them, his undertaking and performance for them, his repreſenting them unto God, that is the ground of their juſtification before God, of their acceptance

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with God, and of their joy of faith; as Rom. v. 11. *We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.* Believers, look on yourselves as oft, and as narrowly as you can; judge and condemn yourselves as much as you will; but when you look for acceptance with God, mind Christ alone, and give him glory in trusting confidently for acceptance in him.

3. Improve this privilege with diligence and painfulness. It is well worthy of our diligence, and diligence is needful for us. I shall name on this but two things.

1*st*, Use diligence to keep this privilege of Christ's representing you to God for acceptance, stedfastly and constantly in the eye of your faith. The peace of Christians would not ebb and flow with every tide, as oft it doth, if this duty were more minded. This is what is called, *holding fast the confidence, and rejoicing of the hope, firm unto the end;* and, *holding the beginning of our confidence stedfast unto the end*, Heb. iii. 6, 14. This is what is required of all, in Heb. vi. 11. *And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end.* The shield of faith, as it *quencheth all the fiery darts of the devil*, Eph. vi. 16.; so his most fiery darts are flung against it. Such as know not trials of faith, never had the truth of faith. An evil heart of unbelief (and some roots of it are in the best believers) will oft assault true faith. Great watch and ward should be kept by faith, about our precious faith; for faith doth watch itself. Faith prayed in that man, *Lord, help my unbelief*, Mark ix. 24. Hath the Lord once or oftener *caused you to hope?* as Psal. cxix. 49.; hath he taken you, and made you sit down, and rest on the precious foundation, Jesus Christ? Hold you there. *Be not moved away from the hope of the gospel*, Col. i. 23. But *as ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith*, Col. ii. 6. 7. If you try this work, you will

will quickly find that diligence is needful. If you give diligence in it, you will quickly find the rich profit of it.

2*dly*, Use diligence in your improving of this privilege, in studying likeness and conformity to Jesus Christ. Hath he blessed you with this great grace of representing you in his righteousness for your acceptance with God? Should not you study to get Christ's image in true holiness, more and more increased in you? True gospel-holiness is only planted by gospel-grace, and nourished by gospel-arguments; and these arguments have neither light nor power on any, but such as have received the Spirit of faith; 1 John. iii. 3. *Every man that hath this hope in him*, (it should be read *on him*, that is, on Christ), *purifieth himself, even as he is pure.* He is still a-doing, a-purifying; but not perfect as yet. Thus a carnal heart is apt to say, "Since I cannot be perfectly holy in this life, and "since I hope I shall be so when Christ appeareth, I "will let the study of holiness alone till that day." No, saith the apostle; *Every man that hath this hope in Christ*, of *being like him, when he shall see him as he is*, ver. 2. will now study that likeness, although he cannot attain it, as he would. That man's state is naught, and his faith unsound, that finds not his hopes of his glory purifying to his heart and life. Now, set about the study, love, and practice of holiness, all you that are favoured with Christ's grace in representing you to God's gracious acceptance: and I make no doubt, but that all that have obtained this grace, and see it by faith, will be so exercised: Rom. vi. 1, 2. *Shall we continue in sin, that grace may abound?* A plausible objection, and easily drawn by a carnal heart, from what is said, Rom. v. 20. *Where sin abounded, grace did much more abound.* But if the objection be obvious, the answer is mysterious: *God forbid: How shall we that are dead to sin, live any longer therein?* It is as if he had said, "I do not wonder that they that

" that are alive to ſin, make this objection; but all " that are dead to ſin, ſee no weight in it." But how are believers dead to ſin, and alive unto God? By the virtue of Chriſt's death and reſurrection, ver. 3, 4, 5, 6. into which every believer is planted. And thence, ver. 11. he bids them, *Reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.* If Chriſtians were more ſkilful in theſe reckonings of faith, they would abound more in the fruits of holineſs. All true holineſs is the fruit of faith; all true faith produceth this fruit; and the ſtrongeſt believer brings forth moſt abundant fruit, John xv. 4, 5.

SERMON XV.

JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

YOU may remember, that, ſome weeks ago, when I firſt began to ſpeak from this ſweet, long, and great verſe of Chriſt's prayer, I did take it up in two parts; the manner, and matter of it. The manner of it is in this word, *I will;* a way of praying that we do not find Chriſt uſed, but here; a way of praying that no Chriſtian ſhould uſe; for our will is ſo fooliſh and ſinful a thing, that the leſs room it hath in our prayers, the better our prayers are: for our prayers are to be according to his will, and not ours.

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In the matter of Christ's prayer in this verse, I took up four things. 1. The denomination and description he gives and makes of them he prays for: *Those whom thou hast given me.* We cannot direct our prayers as Christ did; he prayed for the elect as elect, and as persons particularly and exactly known to him. 2. The blessing he prays for to those persons: *That they may also be with me where I am.* 3. The end of his praying for this blessing to them; *That they may behold my glory which thou hast given me:* Till they are where Christ is, they cannot behold it fully. 4. The argument by which Christ backs this prayer: *For thou lovedst me before the foundation of the world.*

I have spoke all I mean to say on the first two things in the matter of this prayer; and am yet upon the third part; which I would conclude at this time. In handling of which, I did propound two heads of discourse. 1. What is the glory of Christ that is to be beheld. 2. What is the beholding of it. Of the first I have spoken at length; and because the theme is very large, I comprehended all in two particulars. 1. The glory of Christ as he represents God unto his church, to be savingly known by them; and, 2. His glory as he represents his church unto God, to be graciously accepted of God. There are no saving views of God, but in Christ; and there are no gracious views God hath of men, but in Christ. If we look on God out of Christ, we are dazzled with an overwhelming, confounding majesty; if God look on us out of Christ, he seeth hateful and hated sinners. To both these I have largely spoken, both doctrinally, and with application.

II. I come now to the second thing, *What is the beholding of Christ's glory?* His glory is a divine glory; but the beholding of it is a creature's act. And because his glory is divine, and therefore infinitely great, it is a deeper theme in itself than the beholding

of it; yet some way the beholding of his glory, is darker to us than his glory. We are able to know a little more of his glory, than we can know what that beholding of it is that Christ here prays for. But, indeed, both the glory of Christ as manifested in heaven, and the glorified saints beholding of it there, are themes too deep, and too dark, for any man to conceive or express. My way therefore of speaking to this subject, of the beholding of Christ's glory in heaven, must be by way of comparison, comparing it with such beholdings of his glory as saints on earth have had, or may have. And of such we find specially these three.

1. Some beheld Christ's glory before he came into the world; before he took to him man's nature; as Abraham did, John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it, and was glad.* So in John xii. 41. *These things said Esaias* (in chap. vi.), *when he saw his glory and spake of him.* This was by faith; and the light that that faith was begotten by, and acted in, was that of the divers ways and manners in which God communicated his mind to his people before the law; which doubtless carried such credentials with them, that did satisfy the faith of believers at that time, as really as God's written word now doth a new testament believer's faith. If we think that the Spirit of God, by Moses's pen in Genesis, gives but a small and short account of the patriarch's faith, and of the grounds and actings of it in them, both before and after the flood; yet he, by Paul in the new testament, giveth a fuller account of it; as in Heb. xi. of many of them; and of Abraham more largely, in Rom. iv. and in Gal. iii. 8.; where he tells us, that *the gospel was preached before unto Abraham*, in these words, *In thee shall all nations be blessed.* Ver. 16. *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ.* What an exact and spiritual commentator was Paul

Paul on Abraham's goſpel, *In thee and thy ſeed ſhall all nations be bleſſed?* repeated again to Iſaac his ſon, Gen. xxvi. 4.; by Iſaac given as his bleſſing to his ſon Jacob, Gen. xxviii. 4.; which he calls *the bleſſing of Abraham*, as Paul doth, in Gal. iii. 14. This bleſſing the Lord giveth to Jacob, Gen. xxviii. 14. How many do read theſe few words in Geneſis, that never would have found out that deep goſpel in them that Paul doth? That, 1. This promiſed ſeed, of whom Iſaac was only a progenitor and a type, was Chriſt. 2. That this bleſſing to be got in him and by him, was juſtification. 3. That this juſtification implied a prior condemnation and curſe that men were under, and which this bleſſing only could remove. 4. That all the families of the earth, to whom this bleſſing was deſigned to extend, were the *Heathen*, verſe 8. *Gentiles*, verſe 14. 5. That this bleſſing is only received by faith, ver. 7, 9. 6. That the law, which was 430 years after, could not diſannul this promiſe and covenant of grace, ver. 17. 7. That every believer on Jeſus Chriſt, whether Jew or Gentile, partakes of Abraham's bleſſing, are *Abraham's ſeed, and heirs according to the promiſe; yea, are all the children of God by faith in Chriſt Jeſus*, ver. 26, 28, 29. How much deſpiſed by many would ſuch a comment be, on ſo few, and ſo dark words, and words that have ſo fair an appearance of a leſs evangelic ſenſe than the apoſtle puts upon them? But ſtrangers to that Spirit that dictated the ſcriptures, will ever prove poor commentators upon the moſt ſpiritual part of the ſcriptures. By this ſhort hint it doth appear, that the patriarchs before the law did behold the glory of Chriſt, though not yet come: not to ſpeak of the prophets, *who, all of them from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days*, as Peter ſaith, Acts iii. 24.

2. The next beholding of the glory of Chriſt was, when he came and lived on the earth, and his people lived with him; when *God was manifeſted in the fleſh*,

1 Tim. iii. 16. John i. 14. *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* This beholding of his glory was only by faith: for many who saw with their bodily eyes this appearance of the Son of God, in man's flesh, that saw his works, *which none other man did*, John xv. 24. and heard his words, such as *never man spake*, John vii. 46.; yet saw no glory in him, nor in any thing he did, or said, or suffered; but despised and hated him; and all, because they believed not, John vi. 36. And on them was fulfilled what the Prophet foretold, Isa. liii. 1, 2, 3. Our Lord's humbled state was a great, thick, and dark vail on his glory: yet his glory shone it it, and through it; and faith beheld it, 1 John i. 1, 2. Envy not the happiness of such believers as conversed with Christ when he was on earth. though there was a great blessedness in it, Luke x. 23, 24. and Matth. xiii. 16, 17; yet Christ giveth the preference to them *that have not seen, and yet have believed*, John xx. 29. 1 Peter. i. 8. We may justly think, that never was the eye of faith more tried, than by the mean and low appearance, that so great a person, as God's only begotten Son, and coming with the high character of the Messias, and on so great an errand and work, as redeeming his church, made, when he came, and was *made manifest to Israel.* And therefore faith in him then had a special difficulty in its way, which ours hath not, when *we see Jesus crowned with glory and honour*, Heb. ii. 9. And this difficulty of believing increased, as Christ's low state did. He was at his lowest on his cross, and in his grave. Unbelief, and contempt of him, grew to a dreadful height in his enemies. Faith in him, in them that had it, and had professed it, was brought into its lowest: Luke xxiv. 21. *But we trusted that it had been he which should have redeemed Israel.* They had once so believed. But what did they now? They were

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aſtoniſhed, ver. 22.; they could not tell whether they ſhould repent of their faith, or of their unbelief. And thus they ſpoke to Chriſt himſelf, but vailed from them. But bleſſed Jeſus, though *entered into his glory*, (as verſe 26.), had the ſame pity and tenderneſs he had ſo oft before expreſſed, and gently rebukes, teacheth them, and recovers them. When he was on his croſs, his enemies ſaw no glory in him, and his friends little elſe ſave matter of ſorrow. Yet one, a thief, and a dying man too, ſeeth his glory, and faith, *Lord, remember me when thou comeſt into thy kingdom.* It is not, as Chriſt's enemies, and this man's companion, both in his crime and puniſhment, ſaid, *If thou be the Chriſt.* But it is as if he had ſaid, "I know "thee to be the Son of God; and though dying, yet "going to thy kingdom: give me a ſhare in that "kingdom thou art now buying by thy blood." And he was anſwered; the rareſt believer that ever was, the greateſt faith that ever was acted, and the moſt gracious anſwer that ever was given, ver. 33. Well did Jeſus, dying for ſinners, know how to receive a ſinner into heaven.

3. Chriſt's glory is beheld, when he is in heaven, and his people are on earth. And this is by faith alſo. In this caſe, though there be not a vail of infirmity on the glory of our Lord, as there was when he was on earth; yet there is a vaſt diſtance betwixt him and us; as great as betwixt heaven and earth, as betwixt the right hand of the Father, where he is in his glory, and our weak eye of faith, who are on earth. Yet this eye, in the light and glaſs of the goſpel, can, and doth *behold with open face the glory of the Lord*, 2 Cor. iii. 18. Of this beholding of Chriſt's glory, I would ſpeak in two inſtances.

1*ſt*, At the firſt converſion of a ſinner, when he is made a believer in Chriſt. None are truly converted to God, but ſuch as are made believers in Chriſt; and none are made believers in Chriſt, but they to whom the glory of Chriſt is diſcovered. It is by the power

power of this diſcovery that faith is wrought; and in the light of it faith is acted. Some think, that a man is converted, when the ſecure ſinner is awakened by the light and heat of God's law, when a profane perſon is made ſober in his converſation. But if there be no more, he may be ſtill as far, yea, farther from true converſion than before: Matth. xxi. 31. *Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you.* And yet the ſcribes and Phariſees thought themſelves in ſo much better caſe for heaven than they, that they would not entertain common converſe with ordinary ſinners; boaſted that they were better than ſuch; yea, turned Chriſt's grace to his reproach: Luke xv. 2. *They murmured, ſaying, This man receiveth ſinners, and eateth with them.* What were they that ſaid ſo? Were they not ſinners? Yes; but they did not ſee or own themſelves to be ſuch. What ſhould a ſinner do, but go to Chriſt? What can come on a ſinner, if Chriſt receive him not? Yea, what is a Saviour of ſinners for, but for receiving ſinners, and ſaving them from their ſins, Matth. i. 21? And yet ſinners coming to Chriſt, and Chriſt's welcome of them, makes unbelievers murmur, both againſt Chriſt and believers. So ſure it is, that no man can ſee any glory in that grace of Chriſt, that he hath no ſight nor ſenſe of his own need of. But when was Paul converted, an eminent Phariſee, the beſt ſcholar in Gamaliel's ſchool, Gal. i. 14, 15, 16.? It was when *God revealed his Son in him.* It is very likely, that Paul had heard of Jeſus Chriſt, while a Phariſee; but it is certain, that he hated him, his very name, and all that belonged to him. But when the Lord's time was come to call this choſen veſſel by his grace, when he intends to ſubdue and conquer Paul's rebellious ſpirit, a revelation of Chriſt is made to him; and the rebel yields, and is made a loyal ſubject all his days. Would you know when you were converted? If ever it was, it was when you had the firſt view of the glory of Chriſt as a Saviour. When this ſight

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is got, then the ſinner employs Chriſt in his ſaving office, truſts him in it, and is ſaved by him.

2dly, Chriſt's glory is beheld by believers, when Chriſt is in heaven, and they on earth, in the following manifeſtations of Chriſt, and of his glory to them. Whenever Chriſt is ſeen, it is by his manifeſting of himſelf. No torch, nor candle, nor fire, could make one ſee the ſun, if its own ſhining did not. His people, to whom he hath manifeſted himſelf once, need to have it repeated again and again. And this bleſſing he promiſeth, John xiv. 21, 23. It is very ſuſpicious, that that man's ſtate is bad, that never had but one diſcovery of Chriſt's glory. Thoſe manifeſtations of his glory are various, both in meaſure, duration, and their ſeaſons. Sometimes, upon ſpecial diligence in ſeeking of the Lord by faith in prayer. What Chriſtian is there that is not able to witneſs to this, that the times of his ſpecial ſeeking have been the times of his ſpecial finding? If there was more of Moſes's ſpirit, (though it may be there was ſomewhat in it that was above, both what is either allowable to aſk, or attainable by ordinary believers), Exod xxxiii. 18. *I beſeech thee ſhew me thy glory*, it would be better with us. If we were more importunate in begging new and clearer viſions of the glory of Chriſt, and renewed viſits from him for that end, he would not deny us. If we did go to himſelf, with that deſire that ſome came with to one of his diſciples, John xii. 21. *Sir, we would ſee Jeſus:* can any think he would be diſpleaſed? But, alas! we receive not, becauſe we aſk not. Sometimes Chriſt manifeſts himſelf in a ſpecial manner to his people, in the furnace of affliction, eſpecially if it be for his ſake; yea, in the eaſieſt of thoſe ſufferings: 1 Peter iv. 14. *If ye be reproached for the name of Chriſt, happy are ye; for the ſpirit of glory and of God reſteth upon you.*

Sometimes the Lord manifeſts his glory to his people at their dying. And it is then very deſirable. Old Simeon had a gracious promiſe, *that he ſhould*

not

not see death, before he had seen the Lord's Christ. He chused a sweet season of dying, when the promise was fulfilled, and when he had Christ in his arms, and faith and love in his heart bursting out into a song, Luke ii. 27,---29. The first martyr, Stephen, died happily; he died witnessing for Christ: and Christ witnessed for him, when the martyr said, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God*, Acts vii. 55, 56. This was better than Moses's dying, Deut. xxxii. 49, 50. and xxxiv. 1,---5. It was a strange journey and call, *Go up and die*, and only take a view of the land that he must not enter into. He saw the land of Canaan, and that was all; but he saw by faith the true Canaan, and entered into it; and there abideth still; save one errand Moses was sent upon with Elias, to wait on their Master on the mount of transfiguration, Matth, xvii. 3.

These are a few instances of the seasons in which the Lord manifests his glory to his people, and in which they do behold it. But this text and theme I am upon, relates to somewhat far higher and greater, than all the beholdings of his glory that ever any saint on earth received. What it is, I cannot tell you, and I am sure that none can; though many may easily tell more of it than I can. There is both a danger and snare in prying within God's vail. I shall therefore content myself with comparing the beholding of Christ's glory by believers on earth, with this beholding of it that our Lord here prays for to all his people in heaven.

This only I would premise unto this discourse that such as are wholly unacquainted in their own experience, with the beholding of the glory of Christ, by the eye of faith in the gospel-glass, they will, they can, they must understand nothing that can be said of the beholding of Christ's glory in heaven.

These two beholdings of Christ's glory, the one on earth, and the other in heaven, may be compared,

ed, and yet differ in ſeveral things; of which take theſe five.

1. They differ greatly in the meaſure of glory manifeſted by him, and ſeen by the beholders. Chriſt's glory is infinite; and no creature, in its moſt exalted capacity, can take a full view of it all. Therefore, though the glorified beholders of it are eternal beholders thereof, yet they never ſee it all fully, nor can comprehend it. The beholdings of his glory by us on earth, are according to the ſmall meaſures of its diſcovery, and ſuited unto our ſmall capacity. Our old bottles are not fit for this new wine. Believers know this well by their experience. Sometimes they have more, ſometimes leſs of Chriſt's glory manifeſted to them; but always leſs than what they think they need, and would be at. This is ſo univerſal in the ſpiritual ſenſe and experience of Chriſtians, that theſe two ſeem to be eſtabliſhed, as from the word of God, ſo from the common experience of believers. 1. That they whoſe views of Chriſt's glory are conſtantly the ſame, without any changes and viciſſitudes of light and darkneſs, day and night: and, 2. That they who ſee as much of Chriſt's glory as they deſire to ſee, ſuch never truly ſaw any thing of it at all. Was ever true faith in the ſame activity? Do not all experienced believers witneſs by their ſpiritual ſenſe, that ſometimes in the word read or heard, there is a beam of light, and life, and power, that darts upon a word, that they often before had read and heard without any ſuch enjoyment, and which they may remember and think again upon afterwards, without any power to recal the ſame mercy to their taſte again? So it is in prayer, and in all ordinances wherein we ſeek communion with him. Some have leſs, ſome have more; and ſome believers, at ſome times of their life, have ſuch manifeſtations of Chriſt's glory in his love, tenderneſs, and familiarity with them, as they can hardly contain. But the beſt enjoyment for kind, and largeſt for meaſure, is far ſhort of what the ſmalleſt veſſel in

Chriſt's upper-houſe is fit to receive, and doth receive. The *ſeeing of the Lord's power and glory in his ſanctuary* on earth, is greatly and juſtly deſired by his people, Pſal. lxiii. 2. and is well made their *one thing*, Pſal. xxvii. 4. and when they obtain communion with him, they all ſay as one did, Pſal. lxxxiv. 10. *A day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.* He was a great man, and a great ſaint, that ſaid it. But one hour in the court of heaven, is better than a thouſand years in God's lower courts. There are *days of heaven upon the earth*, Deut xi. 21. Such are clear and bright days; but the days of heaven in heaven, are unſpeakably more ſo. What we now receive, is, as Song ii. 9. *Behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the lattice.* But then all walls and windows, all means of communion with him, ſhall be removed, as uſeful no more: Rev. xxi. 22. *And I ſaw no temple therein: for the Lord God almighty, and the Lamb, are the temple of it.* Chriſt himſelf ſpeaks of this laſt day, Matth. xxv. 31. *When the Son of man ſhall come in his glory,---then ſhall he ſit on the throne of his glory.* Then will his glory appear, and his people ſhall appear with him in glory, Col. iii. 4.

2. In the next place, The way whereby we behold Chriſt's glory on earth, and ſhall behold it in heaven, differ greatly. As they differ in meaſures, ſo in the manner and ways of beholding: 1 Cor. xiii. 12. *For now we ſee through a glaſs darkly*, (or *in a riddle*), *but then face to face. Now I know in part; but then ſhall I know, even as I alſo am known.* There are three ways of knowing of things that God provides for us. Our ſenſes, for ſenſible things; our underſtanding, for ſuch things as fall not under our ſenſes; and faith, for ſuch things that are beyond the reach of both ſenſe and reaſon. When Chriſt was firſt on earth, he was the object of mens ſenſes, but few knew him; few could

could say as 1 John i. 2. And when he returns again, *every eye shall see him*, Rev. i. 7.; but all shall not have a comfortable view of him. Every one shall hear his voice, and rise when called, but to a different sentence, John v. 28, 29. *By that wisdom that God hath put in the inward parts, and by that understanding he hath given to the heart*, Job xxxviii. 36. *For he teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven*, Job xxxv. 11. By this noble power men know clearly and surely many things which are beyond the reach of our outward senses. But beyond both is faith, which is as the eye of the new creature, planted by the Lord: whereby the things of God, that can neither be taken up by our external senses, nor be traced by the eye of our minds, are yet, in the light of God's word revealing them, by faith seen and embraced, 1 Cor. ii. 9, 10. Heb. xi. 1. And this exercise of faith, with its fruits, is the utmost that believers reach or can attain while they are on earth. But this beholding of Christ's glory by them that shall be with him where he is, is unspeakably beyond all.

To begin with the first, our bodily senses, they will be perfect in the resurrection-state, in all *the children of the resurrection*, as our Lord calls them, Luke xx. 36. The apostle, in disputing about, and proving, and explaining of this article of the Christian faith, in 1 Cor. xv. 44. calls the body that is raised *a spiritual body: There is a natural body, and there is a spiritual body.* The raised body is a real body, and not a spirit; it is the real true body of every saint that he lived in, that he served Christ in and by; that very body that he departed from at death, and left to the corruption of the grave, that is raised again in *glory*, in *power*, in *incorruption*, as ver. 42, 43.; that same once *vile body that is then changed, that it may be fashioned like unto Christ's glorious body*, Phil. iii. 21. As the body is, so are its senses and powers. A natural body hath na-

tural powers; and as it decays, thoſe powers decay alſo; elegantly deſcribed in Eccl. xii. 1,---7. But what a ſpiritual body is, and what its powers are, we do not, we cannot know. But this we know, that there will be a glorious appearance of Chriſt in that day, that will fall under, and will be taken up by thoſe ſpiritual ſenſes of the raiſed bodies of ſaints, and will be no ſmall part of their happineſs. The bodily eye of John, tho' it was uſed to the beholding of Chriſt and his glory on earth, could not bear a little beam of Chriſt's heavenly glory, Rev. i. 17. Strange; that John ſhould need that Chriſt ſhould tell him who he was, verſe 18. But what John, while in his natural body, could not bear, every ſaint in his ſpiritual body will not only be able to bear, but will with delight behold more than what was like to have killed that beloved diſciple.

Again, for the powers of the mind, they in that day will be perfect, ſo as that all the glory of Chriſt that ſhall be diſcovered, will be beheld by them perfectly, for the perfecting of their bleſſedneſs, 1 Cor. xiii. 11, 12

But for faith, for as needful and uſeful as it is now, it will then be laid aſide as uſeleſs. A believer now takes up a little of Chriſt's glory; but how? In the word, as in a glaſs, 2 Cor. iii. 18. No other glaſs but the goſpel-glaſs diſcovers Chriſt's glory to us now; and it is not faith, but dreaming and doting, to ſtudy Chriſt but in that glaſs. But when both the glaſs of the goſpel, and the eye of faith, ſhall be laid aſide, (the two moſt uſeful and needful bleſſings to a believer while out of heaven, and uſeful and needful to bring him to heaven), what ſhall make up the want of them? Even Chriſt himſelf ſeen in his glory. Even as Chriſt come in the fleſh, rendered all the types and ſhadows of him in the old teſtament no more needful: ſo Chriſt appearing in his glory, will do as to the new teſtament diſpenſation.

3. Let

3. Let us conſider and compare theſe two beholdings of Chriſt's glory by believers on earth, and ſaints in heaven, with reſpect to the caſe of the beholders thereof. How vaſtly do they differ? There are three things in a believer that all the glorified beholders of Chriſt's glory in heaven are perfectly freed from, ſin, infirmity, and affliction.

1*ſt*, Sin dwelleth in us, in the beſt, and always while here. There are no ſinleſs beholders of Chriſt's glory on earth, and there are no ſinful beholders of his glory in heaven; and this makes a great difference between them. The believer, when his day is faireſt, when his eye is cleareſt, when his faith is ſtrongeſt, there is yet ſin in him, a body of death hanging about him. Sin in its being in him, is like a film on the eye of faith, and mars clear ſeeing.

Brethren, there was never a ſinleſs believer on earth but one, and that was Jeſus Chriſt; and it is as far above us to know how he believed, (ſave that he did ſo perfectly), as to tell what it is to ſee him as he is in heaven. The firſt Adam while he ſtood, was not a ſinleſs believer, but a ſinleſs worker; and when he fell, he and all his poſterity became ſinners. When God's grace falls on any of them, they are made believers through that grace, and believers on it; yet ſin remains in them ſtill. Though its guilt is forgiven, and its filth waſhed away, and its power ſubdued; yet its being and indwelling remaineth: and this is a great impediment in the acting of faith. If any believer had that privilege, (which I think none ever had, nor none ſhould deſire), to be but a little while in the exerciſe of faith, without any indwelling ſin in him; ſurely that man would believe wonderfully, and would think that he never believed before. It is true, that all true believers are ſanctified, and that all true acts of faith are ſanctifying; yet no believer is perfectly ſanctified on earth. But it is certain alſo, that the firſt acting of faith on Chriſt, is in the ſight and ſenſe of our ruin by the power of ſin in our nature;

ture; and the after actings of faith are from the same sense of remaining corruption in us. Proper faith is, a sinner's dealing with the Saviour of sinners for salvation from sin. Till we obtain perfect salvation from sin, we must act faith for it, and while we act that faith, sin is mixed with our very believing, so as that we must pray as he did, Mark ix. 24. *Lord, I believe, help thou mine unbelief.*

2*dly*, There are infirmities in believers, in all their beholdings of the glory of Christ, while they are on earth. There are infirmities in our bodies that all are sensible of; and such have no small influence on the actings of the soul. There are also infirmities in our souls; darkness and dulness in our intellectual powers. But above all these are the infirmities of the new creature. Although it be created in Christ Jesus, although it be supported by his power, and is maintained and fed by influences from him, as its head and root; yet is it still a weak and infirm thing, and is like a *new-born babe*, 1 Peter ii. 2. But none of these infirmities are in them that behold Christ's glory above; they have outgrown them all, and are become perfect in Christ Jesus. Whatever other times that word hath been, or shall be fulfilled in, its fulfilment will be at Christ's appearing: Isa. xxx. 26. *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.* If such a dispensation in the course of nature were, that the moon shone by night as bright as the sun by day; and if the sun by day did shine sevenfold brighter than now it doth; where would there be eyes to endure it? Surely, none such as ours be. So is it as to the light of that glorious day. Our best eyes that now we have got and use, would fail us; but the Lord provides eyes suitable to the light he will make to shine.

3*dly*, Besides our infirmities we labour under, we have manifold afflictions also, which the glorified beholders of Christ's glory are free from. No affliction can

can have room in heaven, Rev. xxi. 4.: yet *through much tribulation muſt we enter into the kingdom of God*, Acts xiv. 22. Afflictions are trials of faith; faith is to be acted in and under them; often is faith ſhaken by them. Sometimes believing is ſtrongeſt, when the believer is in greateſt diſtreſs. But though this be a duty laid on all, it is not the attainment of all believers. But ſtill affliction is an evil in itſelf, though the Lord turns it into good. Now, take all together; ſin is in us, infirmities compaſs us about, affliction is laid on us; muſt not all together make a great difference betwixt us, in our beholding of Chriſt's glory now, from their beholding of his glory who are fully rid of all theſe things?

4. Conſider and compare the difference betwixt our beholding of Chriſt's glory on earth, and theirs in heaven, as to the fruits and effects thereof. Theſe fruits are of the ſame nature and kind, and ſo are expreſſed in the word. I ſhall name but three of them. 1. Conformity. 2. Satisfaction. 3. Expreſſion of that ſatisfaction.

1ſt, Conformity to Chriſt is the native fruit of beholding of his glory. As it is beheld, this conformity is wrought in the beholder. The natural eye in ſeeing takes in the viſible objects, ſpecies, and ſhape, by its faculty; the mind in knowing takes into itſelf the intelligible ſpecies of the things known: but above theſe, faith takes in Chriſt's glory in the goſpel; and, beyond faith, the ſeeing eye of the glorified takes in Chriſt's glory as it ſhines in heaven, and is conformed thereunto. Compare 2 Cor. iii. 18. which relates to believers on earth, with 1 John iii. 2. which relates to the glorified in heaven. The object is the ſame, Chriſt and his glory; the effect of conformity is the ſame in kind, but not in degree; becauſe the object is not ſeen by both in the ſame light, nor with the ſame eye. The one ſeeth him as he is; the other ſeeth him as he appears in the goſpel-glaſs. On this I would lead you to conſider.

(1.) How any likeneſs and conformity to Chriſt begins. We all by nature *bear the image of the earthly Adam*, 1 Cor. xv. 49. And this is a vile image, of ſin, and fleſh, and death; nothing like, but quite unlike and contrary to Chriſt's image: yet, through rich and free grace, many that have borne this ſad and ſinful image, are bleſſed with the image of *the heavenly man, the Lord from heaven.* When and how is this great change made? Then only when Chriſt is formed in them, Gal. iv. 19. when he is revealed to them, and when they by faith ſee the glory of Chriſt as a Saviour. They begin to live, when they firſt look on him as lifted up as God's only ordinance for ſaving, John iii. 14, 15. There are two diſcoveries of Chriſt made to beginners; one is to all, the other only to ſome. The general to all believers is that that is both the cauſe and the ground of faith in him; and that it is ſuch a diſcovery of Chriſt's ability and good-will to ſave, as doth engage their heart to truſt him, and him alone, with this great concern of their ſalvation. The other is ſuch a diſcovery of Chriſt's glory as doth produce peace in the believer: for in this he not only ſeeth Chriſt's all-ſufficiency for ſaving, ſo as to truſt him with it; but he ſeeth alſo, that this truſtee is ſo good and faithful, that this concern muſt be ſafe, becauſe it is lodged with him. This is like that faith in 2 Tim. i. 12. *I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him, againſt that day.*

(2.) How this conformity to Chriſt is carried on and advanced. Even as it was begun, Colloſ. ii. 6, 7. *Growth in grace* is by *growing in the knowledge of Chriſt*, 2 Pet. iii. 18. Abiding in Chriſt is the way to have our fruits to abound, John xv. 4, 5. Many true Chriſtians cannot tell when they were firſt converted, when they firſt believed; but all Chriſtians can tell when they were moſt holy; and that is always when Chriſt manifeſts himſelf moſt clearly to them. As to their

their firſt believing, they cannot determine that ſo well, becauſe they cannot eaſily remember when Chriſt firſt revealed himſelf to them; he hath done it ſo oft, and every new manifeſtation of his glory to them, draws forth a new acting of their faith on him; and it may be ſuch a diſtinct and ſtrong act, as they think they never before did put forth the like. Something of this made a great believer, and an aged divine, when ſpeaking of the time of his converſion, ſay, "I cannot tell it, for I have been more than an "hundred times converted:" not that he was ignorant or doubtful, that a true converſion is but once, in God's working it; but that it may have many appearances in our ſenſe and experience. David, after his ſad fall, prays, Pſalm li. 10. *Create in me a clean heart, O God; and renew a right ſpirit within me;* when before this he had God's teſtimony, that he was *a man according to God's own heart*, Acts xiii. 22. from 1 Sam. xiii. 14. A witneſs not only to the truth, but to the eminency of his ſainthip. Chriſt calls that recovery unto Peter, a new ſort of converſion, Luke xxii. 32. which he, in amazing grace, promiſeth to him, juſt before his ſhameful fall: and yet he was a true believer before, and bleſſed by Chriſt, on his profeſſion and acting of faith, Matth. xvi. 16, 17. Another thing may have ſome influence on Chriſtians ignorance of the time of their converſion; and that is, they can better remember the alarms they had in their conſcience by a law-work, than they can the ſtill and calm voice of the goſpel. The one not only makes more noiſe, but it is more readily felt and remembered by us, than the ſecret opening of the heart by Chriſt's love. But whatever miſtakes Chriſtians may labour under, and different thoughts and experience they may have as to the time of his love, and the day of his power; yet all true believers are of one mind as to the ſeaſons of their greateſt holineſs. There are different meaſures of it diſpenſed by the Lord, and attained by his people. None of them have at-

tained as much as they would have; and they that have attained moſt, think leaſt of their attainments, and preſs moſt for perfection. But all can readily and unanimouſly declare, when it is that their graces are moſt lively, their corruptions moſt low and leaſt rampant, when their work is moſt ſweet, and Chriſt's yoke and burden moſt eaſy and light; even when Chriſt is neareſt to them, and they to him, and when moſt of his glory appears unto them: and this not from the might of their faith as it is their act, (though in ſuch ſeaſons it is in beſt caſe), but from the virtue and power of Chriſt's grace that falls on them, when he is pleaſed to manifeſt himſelf to them. This bleſſed experience of ſpecial likeneſs to Chriſt, by his ſpecial manifeſting of himſelf to them, is not without ſome danger, that many ſaints have fallen into: for when things are ſo well with them, that the ſavour of Chriſt's knowledge perfumes their hearts, and that their ſecret corruption ſhrinks into a corner, (as Chriſt's glory and our corruptions are contraries), the believer is ready to ſay, as David did, Pſalm xxx. 6. *I ſaid in my proſperity, I ſhall never be moved;* yet quickly was he moved: and ſo will all be that ſay as he did; for the ſtronger that carnal and ſelf-confidence is, the nearer is the man to a ſhameful fall, as Peter.

(3.) In the laſt place, Conſider how this conformity and likeneſs is perfected; and that is, as it was begun and advanced, even by the diſcovery of Chriſt's glory in heaven: 1 John iii. 1, 2. *We are the ſons of God; but the world knoweth us not, becauſe it knew him not.* The world knows God's children well enough, to deſpiſe, hate, and perſecute them; and ſo did the world know Chriſt: but this ſort of knowledge is nothing but ignorance, both of Chriſt and of Chriſtians. *And it doth not yet appear what we ſhall be.* But it will at length appear; when and how? *But we know, that when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is.* Yet all theſe things are food only

only for humble faith; every thing in it is deep and unſearchable. What is his appearing? What it is to be like him? What it is to ſee him, and that as he is? and, How this ſight of him will make us like him! are unanſwerable queſtions even to an apoſtle, and to all out of heaven. If it be a dark unintelligible riddle to every natural man, (whatever knowledge he may have of the letter of the world), how a ſight of Chriſt by faith doth begin, and carry on a real begun likeneſs to Chriſt in believers on earth; it muſt much more be dark to them, yea to believers themſelves, how the ſight of Chriſt's glory in heaven doth perfect and complete this likeneſs! We muſt long for it, and believe it, and leave it to the day that will declare it.

2dly, On this conformity to Chriſt, followeth ſatisfaction and bleſſedneſs. Of which David ſpeaks, Pſal. xvii. 15. *But as for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake with thy likeneſs.* According to the meaſure of the manifeſtation of Chriſt's glory to his people, ſo is the degree of their likeneſs to him; and as this likeneſs to him is, ſo is the ſatisfaction and bliſs of them that have it. All is begun on earth with the heirs, all is perfect in heaven in the partakers and poſſeſſors of glory. A little of both, in comparing them together. Believers on earth, that ſee his glory, are transformed into the ſame image, 2 Cor. iii. 18. This conformity always works ſatisfaction. David ſpeaks of it in Pſal. iv. 6, 7. *Lord, lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed.* And indeed they know not the light of God's countenance, that feel not a joy in their heart that all the world can neither give nor take away. Chriſt promiſeth us this joy, John xvi. 22. *I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.* Paul prays highly for this bleſſing, Rom. xv. 13. *Now the God of hope fill you with all joy and peace in believing,*

that ye may abound in hope, through the power of the Holy Ghoſt. Peter ſpeaks of joy, as an attainment of believers on earth: 1 Peter i. 8. *Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.* The joy is unſpeakable that is felt by believers, when they do (as ſometimes, by his light, they do) ſee ſome begun likeneſs to that lovely image of Chriſt, that won their heart the firſt time they ſaw it, and when it darted its beams of life and love upon their dying ſouls, and did leave that ſcent of heaven in their heart, that they cannot reſt, till they *apprehend that for which they were apprehended of Chriſt Jeſus,* Phil. iii. 12. In the day that Chriſt apprehended them, and ſaid to them in love, "Stop, ſinners, "in your race to hell: follow me, and I will give you "eternal life;" then do they in faith anſwer, "Behold, we come unto thee, and cannot leave thee; "for thou haſt the words of eternal life." And thus is fulfilled that bleſſed ſaying of our Lord, John iv. 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.* The original ſpring is heaven and eternal life; and this given well will ſpring up as high as its original. Can there be any ſatisfaction comparable to this, to behold by faith, eternal life, deſcending from heaven unto us, in Chriſt's love and grace; and to find at the ſame time this ſame faith climbing up to the poſſeſſion of this life? This happineſs is great enough to diſgrace and diſparage the poor portion of the worldling, that not only periſheth with the uſing: but he that hath it, muſt periſh, becauſe he hath no better things, nor things that accompany ſalvation. But yet, though the believer, in and by his fellowſhip with the Father and the Son, by the Spirit, hath a joy that the ſtranger cannot intermeddle with; yet his joy, when moſt full, is greatly ſhort of theirs in heaven. Only where perfect ſeeing is, perfect likeneſs is;

is; and where perfect likeneſs is, there perfect ſatiſfaction is.

3*dly*, This ſatisfaction and bleſſedneſs is expreſſed by the enjoyer, in love and praiſe. Groning under miſery, is not more natural to the afflicted, than exultation is to the happy. As believers feel their preſent, or ſee their future greater happineſs, ſo is their praiſe and their love. But how feeble are all their expreſſions of it? Our beſt praiſes on earth are little better than ſweet and delightful gronings under the heavy, yet dear load of loving-kindneſs. David, the beſt artiſt at praiſe of any ſaint, how doth he praiſe? 2 Sam. vii. 18, 19, 20. *Who am I? and what is my houſe, that thou haſt brought me hitherto? And is this the manner of man, O Lord? And what can David ſay more unto thee?* He aſks queſtions he cannot anſwer; he is ſilenced as ſoon as he begins to praiſe, and thus he praiſeth rightly. Whoever thinks he hath balances to weigh mercy in, never felt the load of mercy; and that man is fartheſt from right praiſing, that thinks he can praiſe, and is beſt pleaſed with his praiſing. But perfect praiſing is reſerved for heaven; and none can learn that ſong, but they that are with the Lamb in that mount of Sion, Rev. xiv. 1,---4. Perfect ſeeing of Chriſt's glory, perfect likeneſs to him by that ſight, perfect happineſs by that likeneſs, and perfect expreſſion of that happineſs, are all within the vail; and all we have and know on earth, are but faint and dark ſhadows thereof.

5. and *laſtly*, Conſider and compare the beholding of the glory of Chriſt in earth and in heaven, in the duration of them. In this they differ as much as in any of the former. The one is a time-enjoyment, and for a little time too; the other is eternal. If a believer get a view of the glory of Chriſt by faith now, it is but a tranſient glance, very ſweet, but very ſhort. In our ſweeteſt enjoyments of Chriſt's company on earth, he may pleaſe to awake, and leave us without it, Cant. ii. 7.; and not only reſerveth he a ſovereign

latitude in giving or with-holding his ſenſible preſence, but, in love and wiſdom for our good, he draws near, or withdraws; and his people are made to feel their profit in theſe changes. But no ſuch changes in heaven. Changes are only for time, not in eternity. I believe, that as ſoon as any man paſſeth out of time into eternity, he knows immediately and certainly, that he is now come into an eternal and unalterable ſtate. The light of eternity demonſtrates it. So that the ſaint entering into heaven knows, that the everlaſting doors that were opened to let him in, are ſhut on him to keep him in that ſtate to eternity; and this is a great part of his bleſſedneſs. And the damned that go down into the pit, do know, that the bars of hell are locked upon them, that they can never get out; and this adds to their begun, but never-ending miſery. It is indeed an amazing both fruit and proof of the power of unbelief in men, that though they pretend they know this, yet moſt men do not in earneſt think where, and in what place and condition, they ſhall be for eternity; and yet beſtow many careful thoughts about the condition wherein they may ſpend their ſhort time on earth.

So much for the doctrinal part about the beholding of Chriſt's glory in heaven.

APPLICATION. 1. Learn from this to behold and underſtand Chriſt's laſt deſign on his people. It is to have them to behold his glory. Chriſt will never leave any whom the Father hath given him, till he hath brought them to this. Let believers learn to give Chriſt his will and his way; give him truſt, and give him time, and wait patiently. Art thou given to him? art thou a believer on him? Behold with faith what his deſign upon thee is. It is to bring thee into that place where he is, that thou mayeſt behold his glory. Many ſtrange and deep ways and methods doth he uſe to carry it on. Submit to theſe, and believe the end of the Lord.

2. Is

2. Is this Christ's design, to have his people with him where he is, that they may behold his glory? Then see that it be your design too. Many desire to be in heaven, that have nothing of this end in their desires. If your end in desiring to be in heaven, be not the same with Christ's end in desiring it for you, how can you think that your desire is right, or will be accomplished? Some men desire to be in heaven for ever, because they cannot stay always on earth: but if they might live in health and ease, if it were a thousand years on earth, they would never make a hearty prayer for heaven. But these are earth-worms, and God will destroy them. Others desire to be in heaven, only because they think hell is bad quarters, and that they would be kept from. In effect, all carnal mens desires for heaven amount to no more but this, "Lord, save me from hell." They think, that heaven is better than hell, but not so good as the earth, if they might stay comfortably in it. They know, that they must be eternally in heaven or hell; and that the states are so different, that it is easy to chuse which is best for them. But how can a natural, unrenewed man desire heaven? A heaven of his own imagination he may desire; but true heaven, heaven described in the gospel, a state of bliss in the beholding of the glory of Christ, this no unbeliever can have any relish of, or desire after. He can never say a hearty Amen to Christ's prayer in my text; they know not Christ's presence; they never saw any thing of his glory, as it surpasseth all glory. Never will a man desire to make a voyage through death, to see that in heaven that he never had any relish of, nor savour of, on earth; yea, it is impossible he should.

3. *Lastly*, Let us from hence learn to praise *the dead that die in the Lord*, Rev. xiv. 13. I allude to the word in Eccl. iv. 2. *Wherefore I praised the dead which are already dead, more than the living which are yet alive.* Christ will have them where he is, that they may behold his glory; and when he calls and takes

takes them, they do behold it. This is their happineſs; and we ſhould bleſs them, and rejoice in their bliſs. We have an affecting paſſage in Acts xx. 37, 38. after a farewel-ſermon and prayer of Paul's: (Here we have an apoſtolic pattern for farewel ſermons and prayers; but no where have we any for funeral ones): *They all wept ſore, and fell on Paul's neck and kiſſed him, ſorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more*, verſe 25. You may juſtly think, that as the elders, and others of the church of Epheſus, were excellent perſons, and were full of love and value for ſuch an eminent apoſtle as Paul was; ſo their grief was great at this ſad parting. You in this city have frequently the cauſe of the like ſorrow, if ye had the ſame ſpirit as they had. Not that I mean to compare any miniſters you have, or have loſt, with this apoſtle: for as I am perſuaded we have none like him; ſo am I, that if there was any liker him than any of us are, conſidering the ſpirit of the day we live in, that miniſter would be the moſt deſpiſed and reproached of any; though, I hope, ſome would be found to diſcern his true worth. If, upon ſuch occaſions of the loſs of faithful miniſters, or uſeful Chriſtians, you are ſorrowing, and ſaying, "I ſhall "ſee his face no more, and hear his voice no more, "and ſee his tender walking no more;" call this alſo to mind, "If I ſhall ſee his face no more, he ſeeth "Chriſt's face for ever; which is better for him, "than the other would be to me." There is not a believer in heaven, but he knows this text better than all divines on earth can. Whenever a believer is entered within the gates of the heavenly Jeruſalem, this bleſſed beholding of Chriſt's glory is better known to him, than angels or men can teach him now. This is indeed *the white ſtone, and in it the new name written, which no man knoweth, ſaving he that receiveth it*, Rev. ii. 17. I would only add, that it would be ſweet ſpeaking, and ſweet hearing of heaven, if we at the

ſame

same time felt something of it: and though we cannot yet get up into it; yet if, through his grace, something of heaven did come down to us; if the joy of our Lord did enter into our hearts, as an earnest of our entering into it, Matth. xxv. 21, 23.; for in that day it will be too big to enter into them. All our work now is to be well acquaint with Christ as the way. Christ is both the way and the home. We must walk in him, and be travelling towards him: and he is our guide and leader in the way. The work and life of grace is in living on him by faith, and the happiness of heaven is in living with him for ever. O come and see, go and see. He will call you up in due time. Blessed is that believer who is as willing to be in heaven, as Christ is to have him there.

SERMON XVI.

JOHN xvii. 24.

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

THE last clause of this verse only now remains to be spoken to. And it is, as you have heard, the *fourth* and *last* thing I took up in the matter of Christ's prayer here. The argument which Christ useth to back his desire of having his people with him: it is in these words, *For thou lovedst me before the foundation of the world.* This I would briefly speak to, and at this time conclude this text. And this ar-

gument of Chriſt I would ſpeak unto two ways. 1. Unto the words in themſelves; and, 2. As they are uſed by our Lord, relating to his prayer.

I. *As theſe words are in themſelves.* They contain Chriſt's aſſerting of the eternal love of the Father unto the Son. For this word, *before the foundation of the world*, and another, *before the world was*, and *before the world began*, are all to the ſame purpoſe, and are the Holy Ghoſt's expreſſing of eternity prior to time: for before the world began, there was nothing but eternity; and God *inhabiting* it, as the prophet ſpeaks, Iſa. lvii. 15. Of this eternal love of the Father to the Son, I would ſpeak briefly.

1. Conſider this eternal love in the Father to the perſon of his Son. This I own is too deep for us to fathom; but it is a bleſſed deep to ſwim in. The manner of the everlaſting begetting of the perſon of the Son by the Father, is unſearchable by all creatures, and, it may be, will be ſo eternally. The ſtate of glory was not deſigned for ſatisfying curioſity, and inſtructing men in points of mere ſpeculation, or in things beyond all created reach. So it paſſeth our underſtanding to know how the Father loveth his only begotten Son. How one divine perſon loveth another divine perſon, who but a divine perſon can underſtand? There are ſome ſorts of love that I would name, all which this love greatly tranſcendeth.

1ſt, The love of one creature to another. This is ſometimes very ſtrong, and is in ſome caſes allowed to be very great. *2dly*, The love wherewith a believer loveth Chriſt, is yet greater. For though the lover be but a creature, yet the beloved is more than a creature, and deſerves more love than we can pay. Chriſt cannot be over-loved; but any creature may. *3dly*, There is the love of God towards his choſen. This is greater than the former. It is this love that God is called, *love*, from 1 John iv. 8.---16. *4thly*, There is the love Chriſt bears to his church, that is exceeding

exceeding great, and much ſpoke of in the word, Eph. iii. 18, 19. and v. 25, 26. In the firſt love, one creature loveth another, and with a love that hath bounds and limits ſet to it by God's will, leſt it exceed. In the ſecond, a creature loves God. In the third, God loves a creature, In the laſt, Chriſt loveth his own body, and every member of it. So that in all of them, either the lover or the beloved is a creature. But where God the Father is the lover, and God he Son is the beloved, who can tell what that love is! But I paſs it, as too deep for us. Here faith muſt believe and adore, and cry out, *O the depths!*

2. Chriſt is eternally beloved of his Father in his office of Mediator betwixt God and man. Unto this office he was from eternity deſigned; and as ſoon as ſin entered, and the breach between God and man was made, he entered upon this office. In it he is *God's ſervant whom he upholds, his elect in whom his ſoul delighteth*, Iſa. xlii. 1. Under the name of *Wiſdom*, he ſpeaks in Prov. viii. 22,---31. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was.* And after an elegant account of the work of creation, he adds, that before any thing was made, and when all things were a-making, *then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the ſons of men.* Here are adorable delights and rejoicings; the Father delighting in his Son, the Son delighting in the Father; yea, the Son rejoicing in his people, and in that earth they were to live on, though neither they nor it were as yet created. And why may not our faith take in the comfort of this thought, that theſe uttermoſt parts of the earth where we live, and where the greateſt harveſt hath been in theſe latter days, were in Chriſt's heart and eye with delight from eternity! Chriſt the Redeemer *was verily fore-ordained before the foundation of the*

world, but was manifeſt in theſe laſt times for you, 1 Peter i. 20. Yea, he is called in Rev. xiii. 8, *the Lamb ſlain from the foundation of the world.* This high office of Mediator, the Father, in love to, and for glorifying of his Son, put him in, Heb. v. 4, 5. In this office he did always pleaſe his Father, and his Father witneſſed to it often and many ways. It ſhould be a great encouragement unto all that have buſineſs with Chriſt as Mediator, to conſider how the Father delights in him in his office. Salvation is given to a believer in Chriſt, with as good will, by the Father, as the price of ſalvation was laid down by the Son. No man can pleaſe the Father better, nor ſo much, as by believing on the Son, and by giving him employment in his office and calling of ſaving.

3. Jeſus Chriſt, the Son of God, is eternally beloved of the Father, as he is the head of his body the church; as he is the ſecond Adam, the repreſentative of all his people. Of which already at ſome length.

4. Chriſt was beloved of the Father in his loweſt eſtate, and when dying. This is what is in the text. Chriſt was now near his loweſt when he aſſerts this love. He was going to the garden, and to his agony in it; he was there betrayed, and apprehended, carried to judgment, condemned, and put to death next day, and buried next evening. This was the depth of the eclipſe of the Sun of Righteouſneſs. Yet in all this the eternal love of the Father to him did not ceaſe. When Chriſt came into the world firſt, we find what great joy there was on that account. An angel firſt publiſhed the good news to the ſhepherds, and then a multitude of the heavenly hoſt ſung a ſong of praiſe for it, Luke ii. 9,---14. The Father proclaims him on his coming as the object of heavenly worſhip: Heb. i. 6. *When he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him.* There is no angel ſo high, nor ſo *great in*

power,

power and might, 2 Peter ii. 11. but must serve and worship the Son of God in his lowest and meanest appearance on earth. He was *seen of angels*, 1 Tim. iii. 16.; and it was their duty, their glory, and their bliss, to worship and serve him. When Christ comes into the world, Heb. x. 5, 6, 7. he saith, as rejoicing, *A body thou hast prepared me; Lo, I come to do thy will, O God.* And that will was to make a sacrifice of that body; and he did offer it with delight. When he is baptized, Matth. iii. 17. the Father, by *a voice from the excellent glory*, 2 Peter i. 17. witnessed his love to his Son: *This is my beloved Son, in whom I am well pleased, hear ye him*, Matth. xvii. 5. In Luke ix. 30, 31. we have a special hint of the subject of the discourse that Moses and Elias had with our Lord on the mount of transfiguration, *who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.* We would be ready to think, if it was not for this hint, that glorified saints come from heaven, and waiting on their Lord in his begun glory, should rather have spoke of his approaching perfect glory, than of his decease. But as that decease was the appointed way to his glory, as Luke xxiv. 26.; so this tells us, that Christ's death is a theme fit for the most heavenly persons in their most exalted heavenly state. The song of the redeemed is principally on his death, and its fruits, Rev. v. 9, 10, 12. As it is the root of all our salvation, so it should be the ground of all our songs of salvation.

But here an obvious objection riseth. It is said, That Christ was beloved of his Father in his lowest state. But what brought him into this low state, but his Father's anger? Did it not *please Jehovah to bruise him, and to put him to grief*, Isa. liii. 10.? How could this eternal love, and his sore sufferings, consist? I would premise some things more generally for removing this difficulty, and then come closer to the matter.

1. There is something amongst men required of God, and practised by them; and that is, in parents cor-

correcting their children in love. It ſhould always be ſo, but is not, Heb. xii. 10. He tells us what is too common, that earthly parents *chaſten their children after their own pleaſure*, or to vent their diſpleaſure. Parents cannot diſtinguiſh betwixt the child and the fault, as they ought.

2. We have a greater inſtance in Abraham's dealing with Iſaac at God's command, Gen. xxii. Iſaac was innocent, Abraham loved him; yet the Lord commands him to offer him for a burnt-offering. Now the Lord did not command, nor allow Abraham to abate ought of that love to his ſon, that both nature and grace had planted in his heart towards Iſaac; and no doubt but love continued in Abraham's heart in all his journey to the appointed place, and in all the preparation he made for the offering the commanded ſacrifice: only Abraham was a ſtrong believer, and therefore was all obedience. His love to Iſaac did not turn to hatred, when he *ſtretched forth his hand, and took the knife to ſlay his ſon*, ver. 10. But only his love to Iſaac ſhrunk up as it were to nothing, through the ſtrength of his faith, and his readineſs to obey the will of his God. Iſaac's queſtion to his father was an addition to Abraham's trial, ver. 7. And Abraham's anſwer to it was a great act of his faith in his trial, ver. 8. Iſaac ſaid, *Behold the fire and the wood; but where is the lamb for a burnt-offering?* The inſtruments for the burnt-offering were ready and ſeen: the wood was on Iſaac's back, and the fire and the knife were in Abraham's hand, ver. 6. but no ſacrifice was viſible. Abraham anſwers, *My ſon, God will provide himſelf a lamb for a burnt-offering*, ver. 8. Little did Iſaac think that himſelf was the commanded ſacrifice, and to be ſacrificed by his own father's own hands; though, without doubt, Abraham did afterwards tell Iſaac the command of God, when he *built an altar on the place God had told him of, and laid the wood in order, and bound Iſaac his ſon, and laid him on the altar upon the wood*, ver. 9. And as little did Abra-

Abraham think of any other ſacrifice but that of his ſon Iſaac. But by Heb. xi. 17, 18, 19. Abraham's faith did act on divine power, that could raiſe Iſaac to life again, when Abraham had ſhed his blood, and the wood and fire had burnt his body; being perſuaded, that as no command of God was to be diſputed, ſo no promiſe of God would fail of its accompliſhment. And the iſſue of this trial was in the Lord's gracious acceptance of his obedience, in ſtopping the execution of Iſaac, and ſubſtituting a ram in his ſtead, and in adding of a divine oath unto that promiſe of God, that Abraham's faith was ſo ſtrongly fixed upon. Compare Gen. xxii. 11,----19. with Heb. vi. 13,----20. where we find the grounds of Abraham's faith are common to all believers under the new teſtament, whatever trembling and ſinful ſhortcomings are with us in the acts and exerciſe of our faith.

3. So our Lord requires of his people in the caſe of ſuffering for him: Luke xiv. 26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.* A poſitive hating of our relations is forbid to all, by the law of nature, and by the word of God. To be *without natural affection,* is a great ſin, Rom. i. 31. But when the glory of Chriſt and his truth is ſo concerned, (as oft it is, that a man muſt either deny Chriſt, or forego all for his ſake; then is he called to teſtify by his choice, like Moſes's, Heb. xi. 24, 25, 26. that Chriſt is dearer to him than all. Thus the martyr ſaid, when ſome ſpoke to him of the deſolate ſtate he was to leave his wife and children in, "God is my witneſs, that "if I had all the riches of the world, I would chearfully give it all to live with my wife and children; "but now when my teſtimony to Chriſt and his goſpel, by my death, is called for, I as chearfully leave "all."

4. The Lord's dealing in love, and yet in apparent anger with his people: Rev. iii. 19. *As many as I love, I re-*

I rebuke and chaſten. Heb. xii. 6. *For whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth.* It is a common, but a ſinful way of arguing with many Chriſtians, that they are not God's children, becauſe they are ſo much corrected by him. To queſtion our ſtate becauſe of affliction, or to conclude our ſtate to be good becauſe of proſperity and eaſe, are equally falſe and fooliſh, though not equally dangerous; for it is far more ſo, falſely to conclude a good ſtate when it is not, than unbelievingly to diſturb a good ſtate where it is. It is certain, that the Lord loveth his people with *an everlaſting love*, Jer. xxxi. 3.; that *his mercy is from everlaſting to everlaſting to them*, Pſalm ciii. 17.: and that this love and mercy runs through, and is mixed with all his dealings with them. Yet how hardly is this owned by them? Let us begin with the Lord's beginning to deal with them, to draw them to himſelf, to bring them into Chriſt's chariot of ſalvation, *the midſt whereof is paved with love*, Cant. iii. 10. Doth not the Lord appear at firſt to them as an enemy, not only declaring war againſt them, but uſing his irreſiſtible arms againſt them, and his arrows pierce their hearts, as Pſal. xlv. 5.? Little did Paul think of Chriſt's love to him, when he *fell on the earth, trembling and aſtoniſhed*, Acts ix. 3, 4, 5. Yet afterwards he well knew it, and did count it as long as he lived, the beſt day he ever ſaw. Then when the Lord hath ſubdued their hearts, and *given them reſt in their ſouls*, his yoke and his burden is laid on them, Matt. xi. 28, 29. Whatſoever *is common to man*, 1 Cor. x. 13. or to a believer, that they ſhould lay their account with. The croſs of ſuffering any thing for Chriſt's ſake, is oft laid on them, and always in love; yet it is judgment, 1 Peter iv. 17. and a fiery trial, ver. 12. Manifold outward afflictions are laid on them. And let all Chriſtians in this furnace ſay, if they find it eaſy to believe his love to them, when his hand preſſeth them ſore,

fore. Beyond these is Satan's sieve of temptation, Luke xxii. 21. Can there be love in the Lord's letting the devil loose upon one of his own children? Yes, so did the Lord with Job; Paul, 2 Cor. xii. 7.; yea, with Christ himself, Matth. iv. 3. But above all, is the Lord's hiding his face, and dealing as an enemy, and that for sin; when *his wrath is kindled but a little*, as Psalm ii 12. and in the light and heat of that fire, *the fiery law* (as it is called in Deut. xxxii. 2.) is read in the conscience, who can believe love in this, that looks so like hell? Yet David did so, Psal. cxvi. 3.; and Jonah did so, chap. ii. 2, 3, 4.: and after a life of *fightings without*, and *fears within*, (as 2 Cor. vii. 5.), when the Lord is to finish his work and design of love on his people, then the last enemy is to be fought with, 1 Cor. xv. 26. Death, that to nature looks like the wages of sin, is made the door to glory. But how hard is it to believe it? He must have a strong faith, that can call his own dying a *sleeping in Jesus*, as 1 Thess. iv. 14.; that can make use of Jacob's words concerning his sleeping place, Gen. xxviii. 16, 17. *This is the gate of heaven.* It is the great work and difficulty, and yet duty in Christianity, to believe unseen and unfelt love, in and under well-seen and well-felt distress. Sometimes the Lord joins them, as in 2 Thess. i. 6. and 1 Peter iv. 14. and then it is easy. But oft the wrath is felt, and the love is hid in the promise, and there only active faith can find it.

But all these instances are so far short of this we are speaking of, that they afford very little light about this. Therefore I would come nearer, and offer a few things that may help to direct your thoughts unto a due reconciling of this eternal love the Father had to the Son, with the hard service he put him to as Mediator.

1. It was the anger of an offended judge and lawgiver, and not the anger of an offended father, that smote Jesus Christ. Christ suffered, he was slain, and

died; and the bitterneſs of that low condition was from the juſtice and wrath of God, which he felt in his ſoul: which was well expreſſed by a godly miniſter, "Chriſt's ſoul-ſufferings were the ſoul of his "ſufferings:" that is, the main and moſt bitter part of them. Yet in the depth of all theſe Chriſt was pleaſing to his Father, and highly ſo: John x. 17. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.* Who took Chriſt's life away but his Father? The wicked inſtruments uſed in this work, were of no conſideration in the matter. To the chief of them, Pilate, the cowardly ſelf-condemned judge, he ſaid, John xix. 11. *Thou couldeſt have no power at all againſt me, except it were given thee from above.* It was this intereſt his Father had in his ſufferings, that made him ſay as in John xviii. 11. *The cup which my Father hath given me, ſhall I not drink it?* Our Lord on his croſs, our Lord when dying, when dead, was as lovely in his Father's eyes, as ever before or ſince. But the juſtice and law of an offended judge exacted thus upon him.

2. This ſtroke of juſtice fell only on the man Chriſt, on his human nature. His divine perſon was untouched and untouchable by his ſufferings. Chriſt's body was the ſacrifice; it was his ſoul and body that the ſword of divine juſtice did pierce. So that this ſtroke was ſome way but like a blow on a man's garment. The divine perſon of the Son of God dwelling in fleſh, was neither reached, nor reachable by the ſword of divine juſtice; though the dignity of his divine perſon did infinitely inhance the merit of the ſuffering of the man Chriſt.

3. This ſtroke of divine juſtice on the man Chriſt, was not for any fault of his own, (for he had none), but for the ſins of his people, Iſa. liii. 5, 6. Chriſt's ſinleſſneſs in himſelf, and his dying for the ſins of his people, are the fundamentals in Chriſtian religion. If he had had any ſin of his own, he could not have been a fit ſacrifice for the ſins of others. If he had not died

for

for our ſins, all ſinners muſt have died in, and for their own ſins. Now, proper inſupportable divine diſpleaſure is for a perſon's own ſins. This is *the cup full of mixture*, Pſalm lxxv. 8.; and this is of wrath with wrath; and *without mixture*, Rev. xiv. 10. without any mixture of mercy with it: nothing but mere wrath in it. This cup all that die in their ſins, muſt drink of: but he that died for the ſins of others, did not drink of it. It is true, that all the wrath that their ſins deſerved, he did drink of; but the ſin deſerving it, was none of his own. If hard uſage from men be lightened from this, as David found it, Pſalm lix. 3. *Not for my tranſgreſſion, nor for my ſin, O Lord;* if a good conſcience be a continual feaſt, ſurely Chriſt had this in perfection in all his ſufferings. He had a troubled ſoul, but a moſt quiet conſcience in all. The ſoul may be troubled by the imputed ſin of others; but conſcience is never diſquieted, but for one's own ſin. That Italian martyr underſtood this well, and uſed it nobly; who being aſked by one, "Why he "was ſo merry at his approaching death, when Chriſt "himſelf was in an agony before his death?" anſwered, "That Chriſt ſuſtained in his body all the "ſorrows and conflicts with death and hell due to us; "by whoſe ſuffering we are delivered from ſorrow, "and fear of them all."

4. The Father knew the perfect ſufficiency of his Son, to bear all that was laid on him. If it be an act of his grace on his people, *not to ſuffer them to be tempted above what they are able*, 1 Cor. x. 13.; much more was it ſo in his dealing with Chriſt, Pſal. lxxx. 17. and lxxxix. 19. He knew (what we cannot conceive) what a vaſt load of wrath this ſtrong one could bear. None but Chriſt could ſtand before an angry God, could bear his wrath, and ſatisfy juſtice. If I may uſe ſuch a ſimilitude, when the ſword of juſtice was drawn againſt Chriſt, and pierced through his ſoul and body, the Father knew well that his Son was ſo armed, that he could not be hurt thereby. His

divine nature, and his Father's preſence with him, John xvi. 32. and the ineffable union betwixt the Father and the Son, were as armour of proof about the man Chriſt; that though juſtice ſlew him, it did him neither any wrong, nor real hurt, whatever ſmart was in the ſtroke.

5. The Father knew the glorious victory that his Son would obtain in, and by, and over all his ſufferings; that *for the ſuffering of death, he ſhould be crowned with glory and honour*, Heb. ii. 9.; that he ſhould *be highly exalted*, Phil. ii. 9. So that what Chriſt was put to, was but like a father's ſending his ſon to a ſtormy ſea, and a dangerous voyage, from which he knew he ſhould return ſafe and rich; or like a king's ſending his ſon to war, wherein he was ſure he ſhould conquer, and return in triumph. Divine preſcience is another thing in God's eye, than angel or man can poſſibly think. And this was eminently in Chriſt's ſufferings, Acts ii. 23. and iv. 28.

6. There were great and glorious ends God had before him, in all the ſufferings that Chriſt was put to endure; great glory to his grace, great glory to his Son, and a great ſalvation to his people: of which the word is full. And all that read, or hear, or think of Chriſt's death and ſufferings, without regard to the ends thereof, they mind only a bare hiſtory and matter of fact, without any fruit thereby.

7. *Laſtly*, The Father loved the Son in dying and for dying, as in John x. 17, 18. For Chriſt in dying offered up the higheſt and moſt acceptable worſhip and ſervice to God that ever was offered; Eph. v. 2. *Chriſt loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.* And it is the ſweet ſmell of this ſacrifice that drowns, as it were, the ſtink of all the ſins and ſinners it was offered for. His death could not be a propitiation, if it were not ſo. The two greateſt ſins that ever were, were the firſt Adam's firſt ſinning. All mens ſins ſince, and

and Adam's own ſinning after, (as doubtleſs he did for nine hundred and thirty years), were all the ſinning of ſinners: but his firſt ſin was a ſinleſs man's ſinning; beſides, it was the moſt damning ſin that ever was, or can be. The other great ſin, was the crucifying the ſecond Adam, the Prince of life, and the Lord of glory. It is not only charitably believed by the church of God in all ages, that Adam obtained mercy; but hath been proved by ſome hints in the word, that both Adam and Eve were believers. But for the other great ſin, the murdering of the Son of God, it is paſt doubt, that many guilty of his blood were forgiven in the virtue of it. A ſingular caſe were they in. The cry of Chriſt's blood defiled and diſturbed their conſciences, (and moſt juſtly); and the voice of this blood ſprinkling their conſciences, purged and pacified them. Now, if to theſe great ſins you add all the ſins of all the ſinners that were ever forgiven, (and no man can count them, or weigh them), conclude, that there was ſomewhat offered to God, more pleaſing to him than all ſin was diſpleaſing; and this was only the ſacrifice of Jeſus Chriſt. Abraham's offering up of his Son at God's command, was highly pleaſing to God; but it was but a type and ſhadow of *Chriſt's offering up of himſelf without ſpot unto God*, Heb. ix. 14. Abraham in that action on the mount was to be a prieſt, and his ſon the ſacrifice; but he only did offer to be ſo, and the Lord did accept the will for the deed. But when Chriſt came to offer himſelf, for all the perfect will he had to do it, the ſacrifice muſt be offered, and was; and therein was performed the greateſt, higheſt, and moſt acceptable worſhip to God. None was ever like it before; and none comparable to it, will, or can ever be. The praiſes of the glorified in heaven will be high and acceptable worſhip; but no way to be compared with that worſhip Chriſt paid, and God accepted in Chriſt's death.

And

And thus much to theſe words in themſelves, as they aſſert the eternal love of the Father to the Son.

II. I would now ſpeak to them, *with reſpect to Chriſt's ſcope in uſing them;* and therein would obſerve three things.

1. Our Lord Jeſus Chriſt was now near to his loweſt; and he comforts himſelf with the faith of his Father's eternal love. So muſt Chriſtians do. Whatever the Lord brings you to, if it were to the brink of death, you muſt ſtudy to imitate Jeſus Chriſt, and take in the comfort of his everlaſting love. For tho' the love the Father hath to the Son, and that love he hath to believers, do differ vaſtly; yet they agree in this, that they are both eternal; and in this alſo, that the faith of this love is ſupporting to his people, as it was to Chriſt himſelf. It is no wonder that believers have ſo little comfort; even becauſe they do not by faith ſeek out and dig up the right ſprings and wells of conſolation, and are ſo little exerciſed in drawing and drinking out of them. I ſay not, that this ſpring of conſolation, eternal love, is the firſt, and plaineſt, and eaſieſt to come at; but only that it is the ſtrongeſt, when a believer can find it out, and uſe it.

2. Conſider this word of Chriſt, as it is an argument backing his prayer, and every petition in it. He calls God *Father;* and rightly, *becauſe thou lovedſt me before the foundation of the world.* "Glorify thy Son, "*for thou lovedſt me.* I pray for thine and mine, *for* "*thou lovedſt me.*" How boldly may a believer pray, when he hath this argument in the hand of his faith to pray upon: "Lord, hear me; for thou haſt "loved me in thy Son before the foundation of the "world."

3. The main thing in the ſcope of theſe words of Chriſt is this, that the Father's love to Chriſt is the fountain of all good to his people. Chriſt is praying in this verſe for the greateſt good to his people, even for

for heaven; and this ſuit he urgeth on this argument, *For thou lovedſt me before the foundation of the world.* You would think, that the argument would have run more plainly, (but it would not have run ſo ſweetly, and ſo ſtrongly), if it had been thus: "I will that "they may be with me where I am; that they may "behold my glory: for thou haſt loved them, and "I have loved them before the foundation of the "world." But it is beſt as Chriſt uſeth it, *For thou haſt loved me.*

On this truth, That the Father's love to Chriſt is the fountain of all good to his people, I would give a few inſtances of it, and conclude this text with a few words of application.

Inſtances are, 1. Election, that ſovereign *purpoſe and grace* of God, *is given us in Chriſt Jeſus, before the world began,* 2 Tim. i. 9. *We are choſen in Chriſt before the foundation of the world,* Eph. i. 4. Chriſt did not purchaſe the grace of election for us; yet there is no election but in Chriſt, and unto *the ſprinkling of his blood,* 1 Peter i. 2. The end, ſalvation; the way and means reaching to this end, faith and ſanctification, are joined in this purpoſe, 2 Theſſ. ii. 13. and Chriſt's intereſt in it, 1 Theſſ. v. 9. *For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt:* and this ſalvation in Jeſus Chriſt, with eternal glory, is obtained by the elect, 2 Tim. ii. 10.

2. The grace of redemption comes to us from the Father's love to his Son. This love ſent him to be Redeemer, and accepted the price of his life for his flock. Abſtracting from his eternal counſel and covenant, God was at liberty to have left man in the pit he had thrown himſelf in, and to appoint no Redeemer. But, not to trouble our heads with ſuch unprofitable ſpeculations, it is plain, that the whole buſineſs of redemption by Chriſt was tranſacted before time, promiſed in time, and diſpatched in the fulneſs

of

time, in love to Chriſt the Redeemer, as well as in love to the redeemed.

3. Chriſt's interceſſion in heaven. Whence is it ſo prevalent, but from that great favour Chriſt ſtands in heaven in? It is from the love the Father hath to the Son, that Chriſt's deſires for his people are ſo ſucceſsful. It is upon this love that Chriſt prays for heaven to his people in this text. And this whole prayer in this chapter, was a mediatory prayer of Chriſt when on earth, and the beſt copy we have of his interceſſion in heaven.

More particularly, 1. The quickening of a ſinner dead in ſins and treſpaſſes, is from the Father's love to his Son. All the diſpenſations of converting grace on ſinners, are acts and fruits of the Father's love to Chriſt: John vi. 44, 45. *No man can come to me, except the Father which hath ſent me, draw him.* "And "when he is drawn, and cometh, I will welcome him, "and give a good account of him one day." And *I will raiſe him up at the laſt day.* But how doth the Father draw men to Chriſt? By his way of teaching. *It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me.* Till Chriſt's Father, by his Spirit, teach a ſinner, and tell him good news of Chriſt the Saviour, he will not, he cannot come to Chriſt by faith: for divine teaching doth at the ſame time reveal Chriſt as the object of faith, and work the grace of faith, and draw forth the act of faith. We are oft complaining, (and not without cauſe, if we had a right frame of heart in it), that many ſinners continue dead under the report of Chriſt in the goſpel; and that converſion and quickening of the dead is rarely heard of, and ſeen. What is the cauſe of this rareneſs? Is it not that ſinners are without man's teaching, but becauſe Chriſt's Father doth not teach them; and till he do, they will never miſs, nor value, nor ſeek divine teaching. They ſeek but the ſhell of the goſpel, they ſeek but the field where the

the treasure is hid, Matth. xiii. 44.; and that they think any minister can shew them. But the finding the hid treasure in it, no apostle was ever able to teach a man to do. All they can say is, that this enriching treasure is in the field of the gospel, and no where else; but it is hid in it; and till there come light from heaven, you will never find it, but die as poor as your father Adam left you, and in worse case than if you had never heard of this field. But what should we do in this sad condition? Wait on the Lord, who hath the times and seasons in his own hand; and while you wait, pray and cry for his teaching, and make use of this argument of the Father's eternal love to the Son. Say, "As thou lovest thy Son, teach "me, and many perishing sinners like me, to know "thy Son."

2. The justification and acceptance of a sinner with God, comes only from the Father's love to his Son. *We are accepted in that beloved*, Eph. i. 6. and *are translated into the kingdom of the Son of his love*, Col. i. 13. All the love believers partake of from God, is but a drop, a sprinkling of that love he hath to Jesus Christ. Therefore saith our Lord in this prayer, ver. 23. *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*; and ver. 26. *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.* No love, no grace, no favour comes from the Father immediately, but all in and by Jesus Christ the Mediator. Without a Mediator the Father dealeth not with us when he doth us good; and without a Mediator we must not deal with God, if we would please him.

3. Believers are preserved in Jesus Christ in this accepted state, Jude, ver. 1. Every one that is raised up by Christ is preserved as safely in a state of grace, as Christ is in the state of glory. *Because I*

live, ye ſhall live alſo, John xiv. 19. and x. 27, 28, 29. The weakeſt lamb in Chriſt's flock, that hath heard the great and the good Shepherd's voice, and follows him, though feebly, and with many fears, ſhall have eternal life; and he ſhall be kept by the power of God through faith, till he poſſeſs it, 1 Pet. i. 5. Chriſt's arm, and his Father's arm, are more than we can conceive; and yet no leſs than is needful, to ſecure the weakeſt, againſt the greateſt dangers.

4. *Laſtly*, The bliſs of glory in heaven is the joy of our Lord, Matth. xxv. 21, 23. All the eternal embracements of divine love they get there, are on the account of the Father's love to the Son. It will mainly be fulfilled then, what Chriſt promiſed, John xiv. 20. *At that day, ye ſhall know that I am in my Father, and you in me, and I in you.*

APPLICATION. 1. How ſhould this endear Chriſt to us, the Father's love to us in him, and all the fruits of this marvellous love? How precious to us ſhould all be? Should not all ſay, as one did, Pſal. xxvi. 7. *How excellent is thy loving kindneſs, O God!* Did ever a man ſee it by faith, did ever one taſte that the Lord is gracious, did ever any hope for it, that did not count it *marvellous loving kindneſs*, as it is called, Pſalm xvii. 7. and xxxi. 21.? The love of ſuch a God as he is, unto ſuch vile creatures as we be; and this love flowing to us in ſuch a channel as this, God's love to his own Son, and ſtreaming forth in all the bleſſings of grace and glory, is a love that all that know it wonder at, and that all that taſte of it know beſt, and wonder moſt at. Enjoyments of this love, and admiring at it, are inſeparable, both in earth, in believers; and in heaven, in beholders. You have not come under the warm beams of this love, that do not ſtand aſtoniſhed at its nature and greatneſs, and who do not find ſomething both of the depth and bleſſedneſs of that word, 1 John iv. 16. *We have known and believed the love that God hath to us. God is love;*

and

and he that dwelleth in love, dwelleth in God, and God in him. Try to say this particularly of yourselves, and you will find its difficulty. If you attain to it by the Spirit of faith, you will find its blessedness. Yea, what are all the blessed beholders and enjoyers of this love in heaven, but a blessed company of wonderers at this love? They are in the midst of the ocean of this love, (whereof a few drops tasted by them on earth, made a begun heaven to them), blessedly swiming, diving, drinking, and admiring. But it is but very little of what they get there, and of what they do there, that we do or can know while we are here. Yet, believers, do you receive any spiritual blessing? Is it not a lovely spring it flows from, the Father's love to his Son, Eph. i. 3.? Is it not a sweet name that thou shouldst by faith give to thy pardon, to thy sanctification, to the Spirit of prayer, and to any fellowship with God: "This, and that, and all "and every good I obtain, is all from the love of "God in Jesus Christ my Lord, Rom. viii. 39.? This way of conveyance proclaims, that all is of free grace; and this way makes the blessings sure and sweet. Thankfulness for his unspeakable gift would rise higher, and be purer, and more constant, if we could read the name of the Father's love to his Son written (as surely it always is, though not always read) on all our mercies. This would make a crumb from the Master's table be earnestly begged, when we are hungry; and would make us, when we get it, prize it more than the greatest revenues of the wicked. This love of God in Christ is an ingredient in mercy, that makes the mercy swell up to heaven. It is an ingredient in the bitterest cup of affliction, that not only prevents any poison apprehended to be in it (and what is more usual to our unbelief than to call God's physic poison?), and promotes our health thereby; but it doth also cool the fiery furnace, and sweeten it, and make it the place of love and praise; as it was to the three children, in Dan. iii. 25.

2. Learn, Chriſtians, to uſe this argument in Chriſt's prayer, in your prayers alſo. You ſee our Lord prays for his people on this argument, *For thou lovedſt me before the foundation of the world.* Let your faith chime to this prayer, and ſay, "Father, I would be "with Chriſt where he is, that I may behold his glo- "ry which thou haſt given him; for thou lovedſt him "before the foundation of the world." You daily hear, that you ſhould pray to the Father in Chriſt's name. Now, what is it, but to raiſe our faith, and to embolden our confidence with God, merely on the account of that high love the Father bears to the Son? Bleſſed is the believer that can plead with God on the argument of the Father's love to his Son, That tho' we have nothing in us that is lovely in God's ſight; though we can do nothing to make ourſelves accepta- ble, or our deſires ſucceſsful; yea, though there be a cloud upon God's love to us: yet we build all our hopes of acceptance and ſucceſs, and all theſe hopes ſtrong and high, on this lovely and beloved one Jeſus Chriſt, and on the Father's love to him. Whatever you want of God, you may aſk, and aſk it on the ſame grounds Chriſt prays for you upon. You will ſay, May every one aſk on this argument? I anſwer, E- very believer may, and ought; and if he be wiſe, he will; and if he doth plead thus, he will prevail. But how may I know that I am a believer on Jeſus Chriſt? The Spirit of Chriſt ſometimes ſuddenly ſatisfies the doubting ſoul; and that is a great mercy. He ſhines on the promiſe, and makes it bright; ſhines on faith, and makes it ſtrong and active; and manifeſts Chriſt's glory to us that the heart cannot forbear to believe, and love, and know that it doth ſo. But the common way, and the way of our duty, is, to ſatisfy our hearts as to our being true believers on Chriſt, by repeating the acting of faith on him. I ſay not, Believe that you do believe; but I ſay, Believe on Jeſus Chriſt, and you ſhall know that you are believers on him; as in 1 John v. 13. *Theſe things have I written to you*

that

that believe on the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Faith is the evidence of things not seen, Heb. xi. 1.; and the Spirit of faith in believers giveth evidence to faith itself. By this Spirit we *know the things that are freely given us of God,* 1 Cor. ii. 12. and faith is a special gift of God. The word in 1 John v. 10. is of great extent, *He that believeth on the Son of God, hath the witness in himself.* I dare be bold to say, that there are few true believers, who are in the lively exercise of faith in Christ, and while in that exercise, but they are some way persuaded, that they are believers: in so far, that if Satan should say to the contrary, yea, or if the Lord himself should seem to say to the contrary; yet they cannot deny that they are believers on Christ. How can this be? say you. I answer, It is from the sense and inward feeling of the workings of their hearts, in dependence and trust on Jesus Christ for salvation. Is it not thus with you, Christians, whenever you are thoughtful about salvation; whenever you are terrified by the law; whenever Satan assaults you by the remembrance of your sins and ill-deservings: yea, whenever *God writes bitter things against you, and maketh you to possess the iniquities of your youth,* or riper age, Job xiii. 26.? What do ye do? Whither do ye go? Is it not always to Jesus Christ by faith? Every true believer can readily answer these three questions, which no unbeliever can, Isa. x. 3. *What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will we flee for help? and where will ye leave your glory?* Every believer can answer, "Come what "desolation will, I know what to do, I know whi- "ther to go for help, and where to leave my glory; "even on Jesus Christ by faith." You have no other answer to give to the law of God condemning you, to the devil accusing you, nor to your own conscience challenging you, but only this: "Jesus Christ came "into the world to save sinners; his Father, in love

" to him and ſinners, ſent him; he came and died in " love to ſinners: and I, on the good report of him " in the goſpel, do daily come to him to be ſaved by " him, and do look for ſalvation in him, and by " him, and from him; and all my ſins, and unwor- " thineſs, and fears, and the ſad grounds of theſe " fears, are all but ſo many cords to draw me more " and more to Chriſt by faith, and to bind me faſter " to him. And if I am a believer on him, I am one " of thoſe he prayed for in this chapter, and in this " verſe, *Father, I will that they alſo whom thou haſt " given me, be with me where I am; that they may be- " hold the glory which thou haſt given me; for thou " lovedſt me before the foundation of the world.* If " Chriſt prayed ſo for me, I may ſurely pray ſo for " myſelf; for a better copy I cannot follow. If Chriſt " prayed ſo for me, he was ſurely anſwered, and the " bleſſing will be given; and I may firmly believe, " and patiently wait for the ſalvation of God. And " I may alſo uſe the ſame argument for ſtrengthening " of my faith, that Chriſt uſed to enforce his ſuit; " even the eternal love of the Father to his Son."

This is indeed a great and marvellous ſalvation which God hath provided for his people. Marvellous in the way, Jeſus Chriſt; and that the goſpel doth now declare. Marvellous in the beginning and progreſs of this ſalvation. A ſinner muſt feel grace before he *know the grace of God in truth*, Col. i. 6. He muſt have faith wrought in him, and acted by him, before he know what *believing to the ſaving of the ſoul* is, Heb. x. 39. He muſt be in heaven, before he know well what heaven is; yea, which is more ſtrange, the believer muſt be in heaven, before he know perfectly the way to heaven. We know that Chriſt is the way; that we muſt enter into him by faith, as he is the way; that we muſt walk in him, and abide in him, and live on him, till we come home to his Father's houſe. But how Chriſt became the way to heaven; how he is the new and living way:

how

how he consecrated himself as the way; how he was beloved of the Father, and bruised with divine wrath at the same time; how Christ the living head draws dead lumps of hell, and makes them lively members of his own body; how he knits and nourisheth them by spiritual joints and bands, Col. ii. 19. till he perfect them in himself, Eph. iv. 19. and Col. i. 28.; how he gives the last pull and drawing at death, and receiveth them unto himself, John xiv. 2, 3.; what Christ is now doing in preparing a place for them; and what he will at last do, in receiving them, and presenting them to his Father; these, and many such things, are matter for our daily exercise, in faith, and hope, and wonder. Our main work while we are here, and without the vail, is, to be striving to get more and more into Christ by faith; and not only to get within the gates and walls of this city of refuge, (and *the walls are salvation, and the gates praise*, Isa. lx. 18.), but also to get into his palaces, where he giveth his loves. *His love is better than wine*, Song i. 2. The taste of this love would quickly make all the wells of this world's consolation to be as tasteless and empty to us as they are in themselves. Unspeakably both strong and sweet is that mortification and deadness to the world, that is wrought in the believer, by *the shedding abroad of the love of God in his heart by the Holy Ghost*, Rom. v. 5. You live in an evil world. It will mock you, and hate you: but do you pity it. A believer is a pitiful creature in the eyes of the ungodly; *looking at things that are not seen, and not looking at things that are seen*, 2 Cor. iv. 18.; despising this world and all things in it as a portion, and seeking an unseen and future glory in an unknown world to come. To build all our hopes of partaking and possessing of it on an unseen Christ; to bottom our faith on him, upon a word from him; to live and die upon his promise, and to do both chearfully, are the glory of a Christian. But this glory is turned into shame by the thoughts and reproaches of all

all unbelievers. *But let the righteous hold on his way; and he that hath clean hands, ſhall wax ſtronger and ſtronger*, John xvii. 9. *Your path is as the ſhining light, that ſhineth more and more unto the perfect day*, Prov. iv. 18. Paſs through this world, believers in Jeſus, liking nothing in it, caring for nothing in it, content and ſatisfied with nothing it can give, moved with nothing in it; neither much taken up with the much evil, or the little good of it; neither caſt down with the frowns, nor lifted up with the ſmiles of this vain deceitful world. Paſs on, and *preſs forward for the prize of the high calling of God in Chriſt Jeſus*, Philip. iii. 14. You have greater things to look to, greater things to fix your hearts and hopes upon, than all this world: even to that bleſſed ſtate, when we ſhall be with Chriſt where he is, and ſhall behold his glory which his Father hath given him: for the Father loved his Son and our Saviour before the foundation of the world.

The END *of the* SECOND VOLUME.

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